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# Christian counselling and adoption agency started

**Bert Witvoet**

HAMILTON, Ont. — A Christian counselling agency may not be anything new, but when the agency focuses on counselling women with unplanned pregnancies and at the same time functions as an adoption agency, it moves into a field with fewer participants.

Beginnings is such an agency. It has opened an office in the centre of the Steel City of Canada. As a private agency it is somewhat dwarfed by the public Family and Children's Services (better known as Children's Aid Societies). There are 51 regional Children's Aid Societies in Ontario alone.

## Distinctions

What makes Beginnings unique? According to Executive Director Linda Ressler, a private agency is freer to have a Christian emphasis in its counselling than its public counterpart. "When I worked for Family and Children's Services, I felt I had to take a more neutral stance," she said.

Ressler felt that Beginnings also has the freedom to be more pro-life in their approach to unwanted pregnancies, although she did not think that a counsellor should tell a pregnant woman what option to take. "We will tell her about the options and provide support structures for these options," said Ressler.

A third distinction of Beginnings would be its ability and inclination to place protestant children in protestant homes. Ressler sees her organization doing for protestant homes what the Catholic Children's Aid Society is doing for Catholic homes.

## Similar and different

Not that the public adoption agencies cannot and will not place protestant children in protestant homes. Public Relations Coordinator Munera Hedger (Family and Children's Services, Niagara Region) explained that her agency and others like it respect the wishes of the parent or parents to have the child placed in a certain home. Since the number of adoptive parents greatly exceeds the number of babies placed for adoption, it is not difficult to find a suitable home for a given child, she said.

Continued on page 5 ...

*Linda Ressler and her son Sean*

Calvinist Contact

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April 19, 1985
40th year of publication,
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# MCC representative describes Nicaragua as "country under siege"

AKRON, Penn. (EP) — "Nicaragua is virtually under siege," reports Mennonite Central Committee Central America Secretary Rich Sider, who recently returned from a trip to the region.

Many have criticized the Nicaraguan government for press censorship, persecution of the church, and military buildup. But Sider said many of those critics do not understand that Nicaragua has been fighting a three-year war for survival.

Sider said Nicaragua fears the United States will overthrow their government because of past and present US involvement there. "It seems the Sandinistas will feel forced to take an even harder line on political and economic matters because of that pressure," Sider speculated. "As North Americans we have a responsibility to seek the removal of the external pressure before criticizing the state of affairs internally. A state under siege is reactionary rather than conciliatory and progressive."

Sider, who has made many visits to the country, reported that despite the open discontent of many Nicaraguans "the assassination and torture present in other Central American countries are remarkably absent."

Continued US aid to "contras" trying to overthrow the Sandinista regime has forced the Nicaraguan government to require military service of many of its men. Sider reports that many Nicaraguan young men have fled the country to avoid military service. CEPAD, a Protestant church group, has voiced its concern to the government about recruitment abuses.

In discussions with Mennonite church leaders, Sider learned "Not all are happy with the current situation, and they felt those that defended the Sandinistas internationally had not take the time to talk to the local churches." But, he added "Few of the discontented, including Mennonite leaders, support current US support of the contras and economic pressure, because they, the people of Nicaragua, are ultimately the ones who suffer."

# Metis exhibition shows a distinct people

**Jeff Adams**

CALGARY, Alta. — One Metis man is on his knee and another stands respectfully at attention. Both stare nervously toward the disdainful federal bureaucrat who controls their future.

This re-created scene at the Glenbow Museum symbolizes the roles the two parties have often played during the last century: once-proud Metis forced to beg Ottawa for survival.

Famous for their horsemanship and rifle skills, their artistry with leather and beads, these deeply religious but flamboyant descendants of Indian women and European fur traders were pushed off the land they occupied when the government offered it to settlers.

In frustration, some Metis turned to violence.

Louis Riel led them in 1870 and then 15 years later in hopeless bids to overthrow the government. He was executed in 1885, a hero to his people but a traitor to most Whites.

Metis survivors wandered the Prairies in search of work, outcasts of both Indian and White society. Thousands died from the cold, starvation, tuberculosis or diphtheria.

## More than 300 artifacts

The tragic story of the Metis people, and their current efforts to re-establish themselves in the Canadian political and social spectrum, are the focus of an ambitious exhibition at the Glenbow.

With funding from Gulf Canada Limited and the federal government's National Museums of Canada, the Calgary museum has assembled more than 300 Metis' artifacts — the largest collection in the country.

Glenbow curator Julia Harrison spent nine weeks travelling Prairie backroads in search of memorabilia to tell the story of Canada's often-forgotten aboriginal people.

"We're not taken as Indian people and we're not taken as White people, we're not taken as anything at all," complains one Metis man, in a film accompanying the exhibition. It will visit Saskatoon later this year and Winnipeg, Montreal and Edmonton in 1986.

Sam Sinclair, president of the Metis Association of Alberta, said he is pleased with the museum's efforts.

"It tells the public we have a strong position as a distinct people," Sinclair said in an interview.

The Metis achieved a victory in 1982 when the new Canadian Constitution acknowledged them as aboriginals. But Sinclair and other Metis leaders are still fighting to establish land claims and other rights.

Continued on page 4 ...

## Thinkbit

*A student in medicine who spent more time attending parties than his books submits to an oral examination.*
*"It's not going so well, is it?" says the examinor.*
*"Don't I know it," says the student.*
*"Could you perhaps ask me some easier questions?"*
*"Gladly," replies the examinor. "How's your father?"*

**Translated from a Dutch book on education**

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# Calvinist Contact

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## Editorial

# Sweden wants its people to work

It's refreshing to read in the April 6 issue of the *Toronto Star* that Sweden's government, labour and industry have made unemployment the number one enemy of the economy. At a time when all other western countries have decided to fight inflation on the backs of a two-digit percentage of the workforce; namely the unemployed, the story appears to be a ray of sunlight breaking through a cloud of cynicism.

What has Sweden done? According to the story it has achieved a three percent unemployment rate, which according to modern standards is almost full employment. To accomplish this, the following measures were implemented in the last few years: a major devaluation of Swedish currency, which makes Sweden very competitive internationally, a strict anti-inflation policy (wage and price controls), and an attempt to cut the deficit by limiting government spending.

There are other factors at work in Sweden that help the experiment of gaining full employment. Sweden has a very sophisticated, hi-tech industrial sector. Companies like Electrolux, Volvo, Saab-Scavia give the country its competitive edge. Then there is the phenomenon of an enlightened union leadership which agrees that a sizable portion of company profit should be directed towards research and investment rather than towards hefty pay increases.

### A more responsible way?

The Swedes call their strategy the "third way." Most other industrialized countries, including the United States, Britain and Canada, have by now given up on the idea of full employment, pinning their hopes instead on the fight against inflation coupled with the pursuit of economic growth.

It appears to us that the Swedish way may prove to be the most responsible way of dealing with an ailing economy. It is much to be preferred to the anti-inflationary policies of other industrialized countries. Unemployment is a terrible price to pay for reducing inflation. It means that, in the case of Canada, some 11 percent of the workforce is deprived of the dignity of being gainfully employed. Who can measure the hurt and damage inflicted on individuals and families because the breadwinner must stand in the breadline!

To think that economic growth is going to gradually reduce unemployment is a pipe dream. Someone like Dr. Justin Cooper thinks that unemployment is a structural problem which is here to stay (*Calvinist Contact*, September 2, 1983) and author Gerald Vandezande warns against the idolatry of economic growth (*Christians in the Crisis*). Whatever the statement, both men oppose the idea that economic growth is the key to full employment.

### What if Sweden fails?

Critics of the "third way" point out that, although Sweden may have nearly full employment, it also has a worrisome national debt and inflation was still running at eight percent last year. If this trend is not reversed, they say, the experiment may fail and Ronald Reagan and Margaret Thatcher will have been proven right.

It may be that the Swedish experiment will not succeed. if it fails, it is not necessarily because of a faulty policy, but because the public will is not there to carry it through to the end. For Sweden to succeed, the standard of living has to go down even further than it already has. It is conceivable that Swedes will eventually reject the bitter medicine of "the third way."

And the experiment may fail because unemployment is too great a structural problem, as Cooper seems to suggest.

### First principles first

Nevertheless, Sweden's present attempt must be applauded because it reflects a recognition of primary principles: it is important that every adult person has the opportunity to work for pay, and it is better for the whole nation to carry the burden of an ailing economy than for an unfortunate 11 percent. These primary principles are in line with the Bible's teachings that justice depends on how a given society treats its weakest members.

Not that we want to sanctify everything Sweden is doing. But it must seem somewhat surprising that a country usually depicted as a morally lax, socialist welfare state has such concern for full employment. Not only that, its government has a policy that refuses to prop up weak industries with government subsidies, directing government rewards towards promising industries instead. On top of that, the prevailing attitude seems to be that it is better to have people busy and earning a living than it is to have them collect welfare cheques! Doesn't that add a few qualifiers to the usual labels?

Perhaps it's time that other industrialized countries take a careful look at "the third way." Perhaps "the second way" as propagated by people like Reagan, Thatcher, Kohl, and now Mulroney, is not the way of realism, as some would have it, but the way of false optimism (which often is a smoke screen for cynicism).

Economist Dirk DeVos rightly pointed out in a speech entitled "Will there be work for our children?" (*Calvinist Contact*, November 11, 1983) that prosperity results from "observing fundamental standards of behaviour," from practising "first principles," such as stewardship, integrity and cooperation. What this also means, we believe, is that economic growth is not the source, but may be the fruit of justice, which seeks to give each person what is needful for him or her: gainful employment.

## Letters

### Make hay when strike is on

If the postal strike should happen I would like to suggest to you to ship C.C. in bulk to our 192 Canadian Christian Reformed churches with their more than 17,000 members. (Yearbook 1981).

It could be a very good opportunity to introduce C.C. to future subscribers and a comfort to your faithful readers.

**K. Mazereeuw,**
**Mississauga, Ont.**

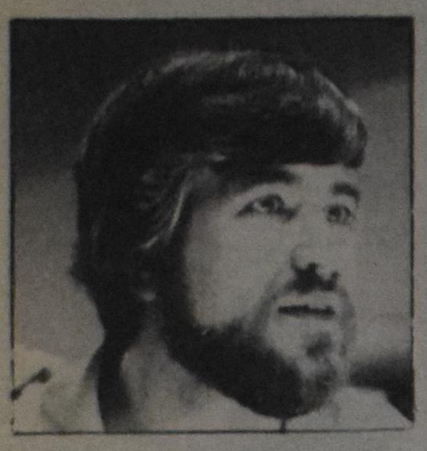
### American administration sets itself above law

Harry Antonides' reply does not answer the question raised by John Brouwer (*Calvinist Contact*, January 25, 1985). The issues are the truthfulness of the reports of people who have been to Nicaragua and the attempts of the US to overthrow the government of Nicaragua.

I know a number of credible Canadians who have been to Nicaragua. They speak of the progress made in that country since the Sandinistas took over. More land is available to the people. Medical services have improved. The government literacy program has been astoundingly successful. Bible distribution has increased seven-fold over the past six years.

The records of the US attempts to overthrow the government of Nicaragua is clear. The U.S. has rejected all peace overtures from the government of Nicaragua. The US supports the Contras

## JUST A MOMENT/HERMAN PRAAMSMA



"Redundant, adj., characterized by or using too many words to express the ideas: a redundant style."
(The American College Dictionary)

Just recently Andrew Kuyvenhoven, the Editor of the Christian Reformed Church publication, *The Banner*, did us all a service by pointing out that the language used during communion was inappropriate. He reminded us that the body of Christ was not 'broken for us,' but *given* for us. Indeed, the Bible makes a great point of telling us that not even a single bone was broken.

This gives me the courage to continue the modest but necessary project of alerting folks to other inappropriate expressions in church forms. Some forms that have been used year in and year out contain phrases and words that are either used wrongly or create the wrong impression in the mind of the reader/hearer.

Sometimes we are so used to hearing and saying a certain thing, that we no longer reflect on what it is that we are saying or hearing. I think a classic example of this is to be found in that most familiar of Creeds, the Apostolic Creed. You all know it. You probably heard it or recited it last Sunday.

You remember the part where it says '... ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge ...'? When you consult your dictionary you will find out very quickly that the word *thence* is an adverb which means: 'from that place' or 'from there.' It is a *contraction* of two or three words. Just as 'whence' is a contraction of the words 'from where' or 'from which place,' and 'hence' a contraction of the words 'from here' or 'from this place.' Now I conceed that we normally don't use words such as 'thence,' 'whence,' or 'hence' very much. But when we do, especially in our forms, why don't we do it correctly?

When we recite together each Sunday: "From thence He shall come ...", we are guilty of redundancy. It is as though we say: "From from there He shall come ..."

How would it be if we all agreed to drop the word 'from' in the future, and simply said: "Thence He shall come ..."?? Maybe we could even have this included in the new *Psalter Hymnal!*

I could list a few other items. Take for example the old Baptismal Form which describes life in one of its prayers as "*nothing* but a constant death" (italics mine); or the (in)famous words from the Belgic Confession (art. 36, which confess (!) that 'we detest the Anabaptists and other seditious people ...' Or how about an old favourite of mine, the words in the Marriage Form which claim that "the purpose of marriage is the propagation of the human race ..."

I could write many words about each of these. But I'd rather save that for some other occasion. How about you? Would you like to share with me some of the things you have felt were perhaps inappropriate or redundant in church forms?

We should love our Forms and Confessions so much, that we read them thoughtfully and seriously. Let's help each other stay wake!

*Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ont.*

## Longer Letter

# Kooistra articles eyeopeners

May I compliment Dr. R. Kooistra for his two articles under "Pastoral Pondering": "Authority in Marriage" (Dec. 21, 1984) and "Authority in the Church" (Jan. 4, 1985).

I really enjoyed these splendid articles. Thank you very much. They were eyeopeners to me, as I am a simple man.

If possible, would Dr. Kooistra give me an explanation of chapter 3 of Paul's letter to the Galatians?

I am happy that the Christian Reformed Synod of 1984 has given consistories the freedom to install or ordain women deacons. But I can still not see why this freedom is not given for elders and deacons. Why are women not allowed to bring the gospel from the pulpit?

I am troubled that this oppression continues against women who are talented to be an elder or a minister.

**Dirk Kaptein,**
**Edmonton, Alta.**

# Objection granted:
## The Gospel precedes the church order

**Rem Kooistra**

One of my faithful readers agreed with what I wrote about authority in the family and in the church in my *Pastoral Pondering* of last December and January, and wonders whether I could now say something about Galatians 3, especially vs. 28. To my friend this text is crystal clear and seems to demand that all ecclesiastical offices be open to women as well as to men.

I will gladly comply with this request.

Suppose we brought the matter to a court of justice. Suppose the women had brought a charge against the men who rule the church for the denial of their human rights in the church. Suppose further that in accordance with 1 Cor. 6:2 the judge was a saint. And just assume for the sake of argument that the women — though perfectly capable of doing their own bidding — had asked me to act on their behalf as the lawyer of the prosecution. One of my friends would be willing to act as the defence lawyer for the "church governors" or the "men in power."

What might happen in the courtroom?

### Objection, your honour!

The defence lawyer argues: "Your honour, I just heard my honourable colleague (that's me) refer once again to Galatians 3:28. I submit to you that this text has been over-used in the debate. One cannot base all the evidence on this one text. I expect your honour to declare that the text has no bearing on the case."

At this moment I stand up and shout with dignity: "Objection, your honour!" The Judge asks: "On which grounds?" I respond as follows.

### Galatians 3:28 represents Paul's original conviction

"Your honour, you cannot so easily disqualify Galatians 3:28. To begin with, this text is Paul's oldest statement on the matter. According to most of the conservative exegetes or Bible-interpreters, the epistle to the Galatians was written in 52 or 53 A.D., whereas 1 Corinthians 14:34 (... women should keep silence in the churches) and 1 Timothy 2:12 (I permit no woman to teach (!) or to have authority over men; she is to keep silent) were written later, respectively 54 or 55 A.D. and in between 63 and 68 A.D.

"Less orthodox scholars believe that there are two lines in Paul's thinking about women, and some even suggest that Paul contradicts himself sometimes. But we reject such 'solutions.' We must, therefore, first understand Galatians 3:28, before we can deal with 1 Corinthians 14:34 and 1 Timothy 2:12 ..."

At this point I see my opponent standing up to interject: "In his later statements Paul adjusts his original vision. So 1 Corinthians 12:14 and 1 Timothy 2:12 represent Paul's idea more clearly than Galatians 3:28."

### The Gospel's priority

This brings me to my second ground. I continue: "Your honour, never mind what my opponent says. He is simply not well informed (let alone Reformed). Paul never wrote a book of *retractions* as did Augustine. But let us consider the context.

"It becomes very clear that in Galatians

Continued on page 4 ...

**EDITORIAL POLICY:** We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.
Letters maybe abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

who are assassinating community leaders, health workers and teachers as well as carrying on the business of guerilla warfare. The CIA published and distributed a manual on terrorism to the Contras. The US has turned El Salvador, The Honduras, and even Costa Rica into armed camps. The US has mined harbours, placed embargoes, refused to accept the decision of the World Court. All this to bring down the government of a small country it does not like.

Christians in Nicaragua have to live with all this. But to accept Humberto Beli's version of what is going on in Nicaragua is to accept that John Turner is the final authority on the effectiveness of the Tory government or that Zundel ought to write the definitive version of World War II history.

Christians in Nicaragua need our help. They need the help of Canadian Christians to protect them from the activities of an American administration that in the pursuit of its own security sets itself above the law.

**Melle Huizinga,**
**Edmonton, Alta.**

## Pontius' Puddle

OUR CONGREGATION IS SWITCHING OUR EVANGELISM EMPHASIS FROM PERSONAL CONTACTS TO MEDIA.
ANY CONVERSIONS YET?
NO, BUT OUR SORVEY SHOWS WE DEEPLY MOVED TWO VIDEO RECORDERS, AND GAVE A CASSETTE PLAYER A NEW LEASE ON LIFE!

# Society

## The Gospel precedes the Church Order

...continued from page 3

3 Paul explains the doctrine of the Christian faith. He writes that the promise comes before the law, since the promise came already to Abraham and the law was given through the mediation of Moses. But now Jesus has come according to the promise to fulfil the law and therefore 'he who through faith is righteous shall live' (vs. 11).

"We are a faith community and in this community no discrimination may exist. Thus Paul exclaims seeing this great and glorious gospel, 'There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ.'

"In 1 Corinthians and in 1 Timothy we have a completely different context.

"We know that Corinth was Paul's most difficult congregation, it having more problems than any other. We could perhaps say, 'Can anything good come out of Corinth?' But Paul is an apostle and apostles do not give up easily. So he raises a warning forefinger against women who became too liberated, too feministic as we would say.

(*Feminism* breaks the unity of the community of believers from the left side, whereas *male chauvinism* does this from the right side.)

"In 1 Timothy Paul instructs Timothy how to deal with churches that experience difficulties.

"In 1 Corinthians as well as in 1 Timothy Paul's words come in the context of church order, but in Galatians, Paul explains the Gospel itself.

"The Gospel comes first, though in our broken world we still need the Church Order."

### The text itself

I see my opponent becoming restless once more and he interrupts, "Tell us, what has Galatians 3:28 to do with 'women in office'?"

I continue, "I thank my honourable colleague for his interruption, which invites me to make my final and most important remarks about Galatians 3:28.

"What does Paul mean when he says that in Christ there is neither male or female? Does he want to say that as Christians we become sex-less, perhaps non-romantic zombies? Some indeed have called Christians hermaphrodites or androgynous which means that both sexes are represented in one being. Some people maintain that the human being God created in Genesis one was neither male nor female, but both. Later the gnostics, early heretics in the Christian church, used this explanation in their degrading of sex and sexuality.

"Some traces are already visible in the New Testament church (as in 1 Cor. 7) of the promotion of celebacy!

"But this is not Paul's teaching. If you read the text it is very clear that Jews remain Jews and Greeks, Greeks. In the same way, males remain males and females, females.

"In those days there was much discrimination. To the Jew the Greek was a *goyim, goyims* were often called 'dogs'; slaves were considered to be sub-human, some kind of 'animated instruments' and women ...? Tertullian called them 'the door of Satan.' Josephus, the historian who lived at the same time as Paul, wrote that women are 'inferior to men in all things'."

"There is a Jewish prayerbook, in which you find the following prayer : 'Blessed art Thou, o Lord our God, King of the universe, who hast made me not a heathen. Blessed art thou ... who hast not made me a bondman (slave). Blessed art Thou ... who hast not made me a woman.' Since Paul was educated as a Jewish Rabbi, it is not too farfetched to suggest that he knew this prayer and opposes it with the Christian Gospel.

"Hendriksen, a well respected exegete among us, writers in his commentary on this text: 'What Paul is saying ... is that all such distinctions — be they racial-religious (neither Jew nor Greek) social (neither slave nor freeman), or sexual (no male and female) — must be thoroughly and forever abandoned, since in Christ all are equal.'

Finally, the fact that the sexual difference remains without allowing for discrimination follows in particular from the last words, 'you are all one in Christ.' The Greek could have used a neuter word for one: you are all one thing; but, no, Paul uses a masculine one, a term, which here, as elsewhere in such cases, indicates both sexes. Christians are not sex-less but we, male and female, are accepted as we are in the new community of believers 'without any hurtful distinctions' (Hendriksen)."

### Conclusion

I take it that my opponent has nothing to say anymore at this point. The Judge has heard the grounds for my objection and agrees. Don't you think so?

My far-away friend, I hope this response is helpful to you.

**Rem Kooistra,**
**Waterloo, Ont.**

### The three texts

***Galatians 3:28*** *— There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.*

***1 Corinthians 14:34*** *— As in all the congregations of the saints, women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says.*

***1 Timothy 2:11,12*** *— A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man; she must be silent.*

## Kuyper's Kapers

I CAN NO LONGER LIVE WITH THE COMPROMISE OF WORKING FOR THE GOVERNMENT
I'M CONVINCED THAT CHRISTIANS MUST MAKE A SEPARATE POLITICAL WITNESS
ABE, I WANT YOU TO KNOW I APPRECIATED THE LAST SPEECH YOU WROTE. I'VE RAISED YOUR SALARY.
THEN AGAIN, IT'S HARD TO ACCOMPLISH THINGS UNLESS YOU WORK WITHIN THE SYSTEM

## Metis exhibition

... continued from page 1.

Clem Chartier, President of the Metis National Council, argues in a film clip accompanying the exhibition that this year is crucial in gathering public support for its people's cause. It marks the 100th Anniversary of Riel's death.

Chartier says the Metis have lost their land and much control over their lives, "but that doesn't mean that we've been stripped of our determination to re-acquire those rights."

The word Metis probably derives from the Latin "miscere," meaning "to mix." It was first used to describe children of Indian women (usually Cree or Ojibway) and French fathers, but became the name for anyone with both Indian and White ancestry.

Most Metis in Eastern Canada soon assimilated into either Indian or White culture, but those in the West emerged as a distinct people.

### Not enough land

They became fur-trading agents, serving as guides, trappers, interpreters, trades-men or post managers. When the demand for furs dwindled, many hunted buffalo or became farmers.

But the land they lived on passed from the Hudson's Bay Company to the federal government in 1869. Ottawa decided that attracting White settlers was more important than preserving Metis culture.

The government eventually granted land to the Metis — making most of them virtually beg for it, as the Glenbow scene illustrates — but usually in quantities too small to feed a family. Many sold out to keep from starving or freezing to death.

They drifted toward White communities, "lived in shanties and made a living at odd jobs," explains a Glenbow brochure. "Having no inkling of Metis' history or culture, settlers saw only their destitution. Prejudice ... increased." Even John Norquay, Manitoba premier during the 1870's, was forced to endure racial slurs for his Metis' heritage.

### Some day ...

It wasn't until the 1930s and 1940s that provincial governments began establishing special colonies to again give the Metis some sort of homeland. Chartier, Sinclair and others are continuing the fight for survival.

During the 1860s the Cree named the Metis O-tee-Paym-soo-wuk, which means "their own boss."

Since then, the Metis have been victims far more often than bosses. But their leaders are intent on making the name an accurate one again.

"Because they killed Riel, they think they have killed us too," an elderly Metis woman tells her granddaughter in Maria Campbell's book, Halfbreed. "But some day, my girl, it will be different."

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# Press Review

Carl D. Tuyl

The House of Commons was empty. The politicians had a 12-day recess to drum up support in their ridings. Our Prime Minister does not have to do that: he is on a well-deserved break in Florida. It must be tiresome to smile and wave at all those TV cameras. The difference between our former Prime Minister and our present one has become clear: Trudeau stuck his middle finger up at the press while Mulroney keeps smiling. Sometimes I think that both gestures mean the same thing.

When I said that Mulroney had a well-deserved rest, I truly meant it. The man has his finger in more pots than the chef in Krasnapolski, Amsterdam. He is Prime Minister, he is Minister for US-Canadian Affairs, he is his own Quebec Lieutenant, he acts as Senior Minister for Social Affairs, and Senior Minister of Industry. Now there is a man who earns his keep — or maybe a man who cannot delegate?

High points continue to be scored in the press by our chief tax collector Perrin Beatty. Can a tax collector be popular? Beatty will give it a good try. Not only has he put a human face on his priorly imperious ministry, his latest strategy is to wipe out the black economy by fairness. Worth a try of course, but I'll bet two old sermons that it will take more than fairness.

During one of the last pre-recess sessions in the House of Commons, a Nova Scotia MP caused a bit of a ripple by turning against the cabinet and inviting two Conservative Ministers to "get off their duff" and come to the aid of Maritime farmers. His speech was greeted with thunderous applause from the Liberals who forthwith invited him to cross the floor and join the ranks of the opposition.

And then there was Calgary MP Jim Hawkins who chaired a study committee on immigration policy. He advised the government to increase our population by a 66 percent growth in immigration. So far so good. But then he goes and spoils it all by recommending that eventual future immigrants should be semi-millionaries with at least $500,000 equity capital in their pocket. You know what? That disqualifies even some of my own relatives!

The constitutional conference on aboriginal rights came close to agreement. Mulroney proved himself an excellent chairman, refusing even a lunch break on the second day. The three western provinces who have the largest native population want much closer definition of what self-government would entail. They might make it next time.

President Reagan succeeded in scaring the Prime Minister of Japan into slight palpitations. Nakasone went on TV urging his compatriots to "please buy foreign products." A PR gesture that will not accomplish very much.

The Socialist Party of France is in slight disarray. Mitterand wants to change the electoral system to proportional representation instead of the winner-take-all system. Some of the comrades are not in agreement.

European governments are under strong pressure from industry to join the US five-year $26 billion research program in space defense. There's a buck to be made, and everybody wants to get his hand in the till.

Our beloved Joe returned from Russia with all his luggage still in his possession and looking chipper as always. We know that he spoke up for human rights, and tried to intervene for at least one Russian dissident (which alone would justify the trip) but what else he did there is still a mystery.

We here in Ontario are being bored into political catalepsy by an election campaign which is about as exciting as the sight of money in a bank. The premier does not want to go on TV, all he does is throw money in the general direction of the voters. The opposition to all this is as dynamic as a man on an exercise bicycle: pushing hard but going nowhere.

Easter brought the Tuyl clan together in Kingston. We had pancakes with maple syrup in the bush, and dirty diapers in the bathroom. Just like old times. Carl Jr. expressed his preference for candy Easter eggs, and charmed his grandmother into buying a whole lot of them. The youngest granddaughter, offspring of Rinsumageest' Braaksma, begins to propel herself in an upright position, and Opa celebrated the big Six-O with higher interest from the bank and lower membership in the YMCA.

**Opa**

# Christian counselling and adoption agency

... continued from page 1.

Hedger did not think that going through a doctor and lawyer to find a place for an unwanted child was recommendable. Ressler agrees. Both feel that the mother needs the counselling support to help her through a traumatic experience. It appears that there are similarities of approach between the two agencies.

But according to Ressler, the differences warrant a separate organization. As an afterthought she added that Beginnings would more readily honour the request by adoptees to be in early contact with the baby for the sake of bonding.

Public agencies tend to wait until the period of 21 days after signing has passed, in case the mother changes her mind. "We will allow adoption right after signing, if the mother seems certain and the adoptees consider that important," she said. Ressler even considered the unlikely but possible situation where the adoptive parents want immediate contact after birth. "But those situations are pretty unusual," she felt.

## Reformed connection

Although Beginnings, according to one of its brochures, "reaches out to all pregnant women who are having difficulty with their pregnancy," and the ministry is done "for all regardless of their race, creed, church affiliation or financial ability," the organization has its roots in the Reformed community.

Ressler sees a strong network of support coming from Christian Reformed and Canadian Reformed churches. Through this network she hopes that Beginnings can offer "a befriending situation." She mentioned homes where expecting mothers could find refuge, foster care homes, volunteers to take people to doctors and the like. "We need the involvement of the Church," she said.

The original idea and organizational work began with people from the Christian Reformed Church in the Hamilton area. People are encouraged to join Beginnings as members for a minimum fee of $25 a year. It is hoped that "all Christians will lend prayer and financial support to the work of this agency" (from a brochure).

The service can be reached at 1 Young Street, Suite 14, Hamilton, ON L8N 1T8 (tel. (416) 528-6665).


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"THE DUTCH CONNECTION SINCE 1951"

# Church

*Marian Van Til, page editor*

## Georgetown, Ontario CRC experiences the mission field

*Members of the Georgetown, Ont. Christian Reformed Church at work in the Dominican Republic*

**Sandra Hegeman**

"An experience I'll never forget" comments one of the participants after two weeks in the Dominican Republic. Two years ago, missionary Neal Hegeman challenged the congregation to experience mission firsthand by participating in the constructional needs of the mission — a mission in which the majority of the buildings are delapidated with mud floors and leaky tin roofs because the parishioners are mostly Haitian cane cutters who are oppressed, illegal, illiterate, and making a basic income of $2.50 per day. Their income doesn't meet their basic necessities and for this reason outside help is a must.

In response to this challenge a work crew of seven men and five women came to work and worship amongst the Haitian and Dominican Christians.

Struggling through the heat, language barriers, rough roads and so-so living conditions the bricks and cement were laid, the boards and nails were hammered, and the buildings started to take shape.

Today the sweat of two weeks is evident as La Pista, a Haitian batey proudly displays a painted block building with a newly hung banner depicting the idea that Jesus is the light of the World and that He will dispel the darkness of despair.

Meanwhile the believers in Mayagual rejoice as they worship within their newly-painted wood structure rather than beneath the spread of a mango tree. Here a banner shares the fact that in the Lord there is peace.

Besides the two newly acquired church structures the group hammered together a ministry centre in the central region, while the ladies painted the ministry centre in Sabana Grande de Boya.

As the men hammered and cemented, women painted, made banners, helped with school projects, crafts and cooked.

A language may prevent oral communication but where God's people unite regardless of race or language, communion is felt because His ever abiding presence lives in and through us. Praise God for a worthwhile interchange between the Canadians and Dominican Christians.

Participants in the project were Rev. and Mrs. J. De Jong; Mr. and Mrs. M. Boomsma, Mr. and Mrs. G. Bergsma, Mr. and Mrs. B. Gerrits, Mr. and Mrs. Ufkes, Messrs. A. Westyn and H. Visser.

*Neal and Sandra Hegeman have been missionaries in the Dominican Republic since 1980. At present they are on furlough in Canada and hope to return to the Dominican Republic next year.*

## Strange bedfellows

LIMA, Peru (EP) — Peruvian television viewers were dumbstruck January 27 when the audio faded during coverage of a papal mass in Venezuela, and was replaced with a man's voice citing historic abuses of the Roman Catholic church and the merits of the Protestant Reformation. About

continued on page 7...

## Church News

**Christian Reformed Church**

**Called**

— to Hope, Port Perry, Ont., Rev. William Suk of Hebron, Renfrew, Ont.

— to First Lacombe, Alta., Rev. Kenneth Rip of Mt. View, Lynden, Wash.

— to Bethel, Acton, Ont., Rev. Ralph Fluit of Bethlehem, Thunder Bay, Ont.

**Classis Meeting**

**Classis Toronto** will meet in regular session on May 30, 1985, at 9:00 a.m. in the Clarkson CRC, Mississauga, Ont. Materials should reach the stated clerk by April 17, 1985.

**Henry Lunshof, SC**

## Rime or Reason

I walk in the cemetery
long before they close the gate,
and with sudden charity
I decide to lose some weight.

**Sy Nodd**

When Pastors Pete and Bill go fishing
they struggle with worm and hook;
but when they sermonize at home
they try to go by the Book.

**Klaas Sis**

## To go or not to go ...

**Henry R. De Bolster**

If you have been reading the various Reformed church papers over the last few years you have seen many arguments, pro and con, about "reviving" the second service: We need more choir singing, we need more active participation, the service ought not to be so formal, perhaps we should introduce a film. As I'm sitting here pondering whether there is still anything worthwhile to be said on the subject, it is not my intention to use these and other arguments to convince you to go to your church's second service. Instead, let me raise a few points by asking some questions of my fellow ministers, of consistory members, and of other church members.

### Ministers at fault for poor attendance?

First, I would like to ask my colleagues (and I include myself), "Are we at fault when our church's second service is poorly attended?" Preaching is a very difficult task, there is no doubt about that. But are we sufficiently aware of the seriousness with which God intends the preaching of His Word to come across to His people? If people have 20-30 minute attention span and you regularly preach for 40 or 45 minutes don't be surprised when they say, "It's already difficult enough to go to church once, why should we go twice?"

Do you use language which is no longer understood? Or do you, in a popular way, come with all kinds of "do's and don'ts" and turn *all* your attention to situations which you find in church and world.

Let's simply and prayerfully prepare a message which is heartening and comforting to God's children, one which will make them hungry to come again, wanting to hear what God has to say to them.

### Consistories play a role

Second, to consistories: Do you ever honestly evaluate your minister's preaching with him? Or are you afraid to tell him in a loving, constructive way what you believe will be good for the upbuilding of the congregation?

Are you presenting a good example to the flock you help tend by making sure that *you* are present at the second service?

Do you make it a point to speak to young people about the importance of the second service (especially when they come before you as consistory to profess their faith)? Do you ask them to make a commitment to faithful church attendance and lovingly follow that up in case they fall short in that commitment?

Do you ever straightforwardly discuss the subject during family visitation?

### Self-evaluation

Third, some questions for all church members: When you see a church half, or sometimes three-quarters empty, do you see that congregation as having spiritual maturity or vitality?

Do you yourself feel a need to be together with fellow people of God — do you want to take all opportunities to praise the Lord with His people on the day that is uniquely His?

How does your example affect other members of your family? If you do not attend church twice, what are your expectations of your children? What do you expect of your church's young people in this regard before they have made a commitment to confess God's name in the midst of your congregation? And what kind of help are you to them *after* they have made their public commitment to the Lord?

Perhaps you don't know, because you aren't there.

All of us of Reformed background would do well to consider the situation in the mainline churches. Most of them do not have a second service anymore — slowly but surely, people did not come. Today many of these churches are struggling with their one and only service because their members' strength and commitment has waned. Is this what *we* want?

I was often unable to worship in 1984 because of a lengthy and serious illness. Now, with more conviction than ever, I can tell you that it is a privilege to worship; it is a treasure which is very precious. Don't miss out on it while you're still healthy and able to go.

*Rev. De Bolster is president of Redeemer College, Hamilton, Ont., and associate pastor of the Burlington, Ont. Christian Reformed Church.*


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## Presbyterian Comment

# Needed: criterion for being Presbyterian

**Robert J. Bernhardt**

In ideal circumstances the people of a particular church denomination are bound together by an almost unanimous consent to the doctrines and objectives which they profess together. In less than ideal circumstances a denomination may be bound together less by such positive commitment than by a shared zeal to oppose something or someone. Ironically both positive and negative motives almost equally provide a bonding focus around which a denomination may find its unity.

Unless I am too close to the scene to be objective, it seems that one of the characteristics of many Protestant denominations today is their lack of solidarity and consensus of opinion. In some this is no new thing — though the degree to which it is present may be greater than before. In others it is an almost startling new phenomenon.

### Unresolved differences

The denominational focus in my columns is that of the Presbyterian Church of Canada. That is the church home in which I live and worship and minister. The Presbyterian Church has long had in its midst certain impediments to unanimity. For example, in the nineteenth century the Presbyterian Church in Canada consciously brought together those whose traditional ties were with the Church of Scotland and others from the Free Church tradition in Scotland. Different viewpoints on the relationship of church and state were openly acknowledged and declared acceptable when the various Presbyterian bodies were amalgamated. Similarly, but less specifically stated, there were even more basic theological divergences in those two traditions which were never really resolved. It seemed reasonable to suspect that some of the theological conflicts which the Presbyterian Church experiences today have some direct links with that history.

### Negative identity

Last month in this column I proposed that the Presbyterian Church has found some of its unity in the past century or so from a certain focus upon what the Presbyterian Church was not. I suggested that in the period prior to 1925 the denomination had a strong emphasis on its not being Roman Catholic. In the 50 years after 1925 the Presbyterian Church expended a lot of energy convincing the world — the Canadian world at least — that it was not the United Church of Canada.

Those two negative thrusts seem now almost to be exhausted as strong binding Presbyterian perceptions. In the Presbyterian Church it is no longer common to hear strong anti-Roman Catholic or anti-United Church declarations from either pulpit or pew.

Healthy as that change may be it exposes a vacuum of common purpose. Perhaps their removal only accentuates the absence of a positive agreement about the essence of Christian doctrine and the mission of the church.

### Need for definition

Without desiring to be overly dramatic about it, it appears that the Presbyterian Church in Canada may be nearing a crossroads. The past decade has been a time of much internal discord. The Presbyterian Church must soon identify more clearly some agreed upon boundaries as to what will be accepted as orthodox (both on the right and the left). It must come to some openly agreed upon terms under which the church will accommodate those who are near those boundaries without frequent and mutual personal pronouncements of anathema.

The challenge is a real one. The consequence of failing to deal with it will not necessarily be schism. It may mean only that the church ends up expending most of its energy on internal bickering while more meaningful goals of evangelism and mission are forsaken.

In all of this perhaps the most helpful and hopeful event of the past decade for the Presbyterian Church in Canada was the almost unanimous adoption last year of the contemporary testimony *The Living Faith*. While it is not a formal doctrinal declaration it could do much to provide a positive focus for unity. Only time will tell if it will play such a significant role.

Meanwhile observers of church life will seek to assess the mood and spirit of the 1985 General Assembly of the Presbyterian Church which will be held in Guelph in early June.

*Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ont.*

# Oral Roberts catches flack for fund-raising letters

MONCTON, New Brunswick, Canada (EP) — Fund-raising tactics of Evangelist Oral Roberts have been called into question by the New Brunswick Senior Federation. Federation leader Bernard Richard, who filed a complaint with local and provincial police and with the Better Business Bureau here, said Robert's appeals for money "take advantage of the sensitivity of seniors and prey on them at a time in their lives when they are more susceptible."

Richard cited a letter from the Tulsa-based evangelist which was received by an elderly resident of St. Stephen, New Brunswick in January. In the three-page, mass-mailed appeal, Roberts said that through "the gift of prophecy" he had been told the reader could expect "creative miracles for things seemingly dead in your body, your spirit, your mind, and your finances to come alive again."

The letter also contained a warning: "If you neglect to pay attention to what He (God) is especially saying to you, then Satan will take advantage and hit you with bad things and you will wish that 1985 had never come."

The letter urged recipients to send a "seed faith gift" which would help them get a "hundred-fold return." Roberts offered to send a list of 33 predictions, including a revelation of "how to avoid terrible new diseases that are coming upon people because of stress over world conditions."

Fund-raising tactics of TV evangelist Rex Humbard and International Christian Aid president Joe Bass have also come under recent scrutiny in the Canadian press.

## Strange bedfellows

...continued from page 6

four minutes passed before the original audio was reinstated.

According to John Maust of Missionary News Service, the voice belonged to radio preacher Luis M. Ortiz, whose 30-minute program, "Evangelistic Impact" was being aired by evangelical Radio del Pacifico at the time of the TV broadcast. A Panamerican Television operator inadvertently switched into the radio station's FM frequency in an effort to restore the fading audio portion of the TV broadcast.

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# Education

*Henry de Jong, page editor*

## Wanted: A scholarly, reformed response to the conflicts in Central America

**Henry de Jong**

The Calvin Center for Christian Scholarship has just issued its proposal for a research topic for the academic year 1986-1987. The Governing Board of the Center, and the Calvin College faculty selected the study topic: Toward a Reformed Response to the Conflicts in Central America.

In its project proposal the Center cites the complexity of the underlying problems in the region and our bewilderment by the conflicting analyses and policies for the region as reason for "bringing the resources of Christian scholarship to bear upon the conflicts there."

In sorting out the problems in Central America, the Center for Christian Scholarship will have to deal with three rival views of the conflict, one that lays the blame on "Western Imperialism" (i.e. the United States), another on the Soviet Union and Cuba, and another on local social and political institutions.

Philosophical orientations will also have to be considered says the proposal, chief among these being socialism, capitalism/democracy and authoritarianism. And from a theological point of view, the report expects to be confronted by Fundamentalism, liberation theology and an understanding that expresses concern for the physical as well as spiritual wellbeing of people.

The proposal — forsees the need for four sorts of input. The driving force for the inquiry will be the discipline of history. Economics, political science, sociology, cultural geography and allied disciplines will provide additional perspectives and tools. Philosophy and theology make up the third and fourth sorts of input.

The aim of the project, says the proposal, "is to equip the Church better to serve the people of Central America by helping us to resolve our different understandings of the problem and to respond to the many conflicts that trouble the region." This task requires us to document, accurately, the symptoms in Central America, to diagnose the roots and causes of the conflicts and to prescribe a program of response for Christ's people.

The Calvin Center for Christian Scholarship is seeking two or three Calvin Fellows from the faculty of Calvin College and Seminary, two or three Visiting Fellows from outside of the college and seminary, and two or three Student Fellows from the college and seminary. Application information can be found in an advertisement on this page.

## That goes ditto for me

Okay Moms, confess! What do you really do with all the papers your kids bring home from school? Penmanship papers, math tests, spelling lists, newsletters, cut-and-paste; they all form a never-ending stream of paper products flowing from the School ditto machine. Every day the family scholars come home bearing school totes, knapsacks, lunchboxes and A&P bags chock full of papers.

Of course, we want to see what kind of work our children are doing. Don't you faithfully go through the whole stack checking for happy faces and bird stickers? It warms a mother's heart to see the words "Neat Work" or "Excellent" written on her child's latest project. All that paper keeps us in touch with the daily successes or academic sorrows of our kids. But after the looking, the sorting, the approving (or disapproving), where does all that paper go?

Kids seem to develop an attraction for their school work after they get it home. For some reason they want to "save" it.

I thought I'd stuff a few leafs in the garbage ...

"M-o-o-o-o-m, somebody threw away my STUFF!"

I just tried to look innocent. I used psychology by allowing the little academics to help me choose which papers should be disposed of ...

"Not that one! Teacher said it was best."

"Oh, Mom, not my lizard project!"

"But Mommy, I made that for you to keep forever!"

In desperation I attempted to incorporate the paper in our daily routine.

"M-o-o-o-m, why are you wrapping potato peelings in my art project?!"

In the end, we reached a compromise. Our fridge boasts a wide variety of artwork, projects and outstanding tests which I leave hanging until they yellow with age. As for the rest, well ... let me put it this way — the wood stove burns a bit brighter after the kids are in bed.

**— another Mother from the Belleville District Christian School Bugle**

Overheard on the playground, several toy-playing grade 4 boys with a line of the times: "Hey, let's transform and get outta here!"

## Child (as) god — equals disaster

Dr. Thomas Millar a psychologist, who meets many children in his Vancouver clinic, says that children today are often allowed to be impatient, contrary and self-centred little allpowerful gods. He calls this the Omnipotent Child Syndrome.

This trend "the Omnipotent Child Syndrome" has developed in both Canada and the U.S. during the last 25 years and stems from lack of family discipline.

He believes that many of today's problems such as juvenile delinquency, psychopathy (Clifford Olsen) and broken marriages are the result of this trend.

Children with the syndrome have four main characteristics:

1. They believe in their own unlimited power.
2. They believe they are "the sun around which other planets rotate."
3. They are impatient.
4. They have low self-esteem.

Discipline has become a dirty word he says. As a result of what he calls "fragile child and tread lightly" theories of childrearing, parents have come to feel guilty or afraid of disciplining their children. These theories and the cultural influences have undermined parenting so it's now an uncertain process and parents are no longer sure how a child should be raised.

Millar says there are five essential principles in disciplining a child.

1. Setting clear expectations.
2. Setting time limits.
3. Leading the child through the desired behaviour when he doesn't do it within the time limit.
4. Giving the child a consequence because he didn't do it on his own.
5. Being persistent.

Discipline will teach a child to control his own behaviour and develop new skills. He will develop self-confidence that will affect his later behaviour.

Millar maintains that:

1. Mastery builds self-esteem. A kid can't master things unless he is required to do them ... if you do it for him you're robbing him of his growth.
2. You can't have a society without rules. So the parent has to train the child to belong to society ... this leaves the door open (to that child) for a much richer life.

Millar disagrees with the philosophy that if you let a child grow freely and naturally, he will develop without emotional problems. Part of childhood is to learn to do things and to do them well.

**Mrs. C. Schoonekamp,**
**West Edmonton Christian School,**
**Newsletter, Alberta**


For an abbreviated study of my By Grace Through Faith I have also available a limited number of stenciled booklets entitled

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**INSIDE ICS ICS ICS**

In his final months as ICS president, Bernard Zylstra is working on a variety of significant projects. Jetting his way across the continent, Bernard has been able to forge new links with several different organizations.

Recently he was in Washington, D.C. attending the annual meeting of the Christian College Coalition. This coalition draws on the wealth of small Christian colleges found in the US to form an important organization. Within this group Bernard is establishing contacts and footholds which will benefit ICS.

In Pennsylvania Bernard touched down long enough to speak at Jubilee '85, a yearly conference which brings together Christian speakers from a wide variety of vocations.

He also visited Indiana University (Pennsylvania). There he addressed the faculty and spoke with several political science classes. Interacting with students in a secular setting was a new and interesting experience, one which Bernard called "fascinating."

In March Bernard travelled to Princeton Theological Seminary. He went as a representative of the Christian Reformed Church and functioned as an observer on a committee of the World Alliance of Reformed Churches.

In future trips to Princeton he hopes to speak with the seminary's president and establish even better connections between our two schools.

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**Calvin College**

announces that the Governing Board of the

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is now receiving applications for Visiting Fellowships for the academic year 1986-87. The study topic selected for the year is "Toward a Reformed Response to the Conflicts in Central America." Application deadline is September 15, 1985.

*For information contact:*

**Dr. Rodger R. Rice, Academic Dean**
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# Family

## small talk

**Alice Los**

# Escape from hunger (3)

For the next four months my grandparents' house would be my home. The house also harboured an old couple who had been evacuated from their hometown on Holland's West coast, which had been turned into a garrison. Together with many others they had been directed further inland to escape the danger of immediate warfare.

In that comfortable, rambling place where my grandparents had raised their big family, they had been given their own quarters. But evenings would often find us all together in one room around one fire and under one oil lamp.

Two young, unmarried aunts of mine were still living with my grandparents. Close neighbours would join the group when news about the war was eagerly discussed. They'd steal home again past curfew time, their backdoors only metres from ours.

The Bible, and especially the Book of Revelation was often quoted and applied to the situation at hand, rightly or wrongly. Predictions were made and disputed, hopes were raised by fresh rumours and dashed again by cold facts.

Later in the night we'd sometimes be together again, assessing the damage after an air raid. Coats held taut over nightgowns and pajamas, slippers on bare feet, faces pale with sleep and fright, we tried to find out where the bombs had fallen. Roused by the local firehall siren we had left our warm beds, the old houseguests with their arthritic bodies coming stiffly and slowly down the hall where the rest of us would already be lined up against what was considered a "safe" wall. Sometimes we'd all stumble down the dark stairs into the cellar praying the house would not collapse on us.

Meanwhile I had decided to ignore school until the war was over, if indeed any formal schooling were still available at that time. I tried to make myself useful wherever I was needed — in my grandmother's kitchen or across town where my aunt, uncle, and six cousins lived.

I went to catechism class which was still held in the afternoon once a week and I found some very good friends there. Hope springs eternal even in the darkest of times and we had much fun together. The rumours of an approaching liberation army appeared to be true.

It was the last week of March. One afternoon, after a serious air, raid on the town and surrounding area, my grandfather ordered us all to stay in the cellar. That's where we lived for a week. Nights would find us side by side, fully dressed, on mattresses on the floor. Days with spring-like weather would lure us out, but never far from the cellar's door.

There were bombings and the sound of shooting coming closer. There was fear, there was hope. There was nervous tension and edginess. There was even laughter.

There was also my grandfather's voice which I hear even now, as he closed each day with Scripture reading and prayer, as had been his longtime habit.

I hope the image of this oddly-composed group, huddled in prayer at the edge of another communal night, will never be erased from my memory.

**To be continued once more ...**

*Alice Los is a housewife living in Kemptville, Ont.*

# Cinema Summaries

**Marian Van Til**

## King David

*Rated Adult Accompaniment*
*Stars Richard Gere*
*Directed by Bruce Beresford*

A person of Reformed background, or probably any Christian, decides to see a movie like *King David* with misgivings. Will it be mere Hollywood spectacle, a secularized muddle? Or will it exhibit some semblance of biblical spirit, or at least a biblically accurate story?

Despite its defects, *King David* is one of the best of a bad genre of films. But that's not enough to save it.

*King David* is visually impressive. It pays great attention to historical detail in costumes, props, sets, and (not incidentally) to beheadings, sword piercings and the general gore of primitive Israelite-Canaanite warfare. It was filmed in Italy which gives it the feel of the hills and architecture of Palestine. (Does it snow in the "mountains" of Judea?)

Some characters come off better than others. Biblical details are mostly accurate, but as always in this genre, some are changed slightly, presumably for dramatic effect. The one really disturbing liberty taken suggests Uriah was a wife-abuser. The audience is made to feel that Bathsheba is better off without him, making David's subsequent repentance of adultery and murder seem "overdone" and unexpected.

The film traces David's life from his anointing by Samuel to old age. We see David the shepherd, warrior, musician-psalmist, enemy of Saul, husband, father of a favourite son (Absalom), lover of Bathsheba, dancer before the Lord. But in all that the character leaves one cold. The fault may lie largely with Richard Gere who never ceases to be a 20th-century golden boy playing at being King David.

Australian director Beresford seems less interested in David as persona than in using his story as an allegory for modern day politics, in Israel and elsewhere. David's tensions with the prophet Nathan (and thus with God) are more Beresford-made than biblical. As he lies on his death bed, David advises young Solomon to trust his emotions over the words of the prophets: your heart will tell you the truth. Beresford concludes that in the absence of a Word from God (and perhaps even *with* divine guidance) that's the best recourse we have.

It's tragically unfortunate that he doesn't realize that God still speaks, and that His Word is still sharper than any two-edged Israelite sword.

# Question, please! OAAIS responds

In response to the Ontario Association of Alternative and Independent Schools' submission to the Shapiro Commission, Dr. Bernard Shapiro posed some additional questions to OAAIS. Here follows one of these questions and the answer that OAAIS has given in *A Supplementary Submission* to the commission.

**Should a school that is prepared to take in anyone receive the same amount of money as a school that restricts enrolment? Should there be a sliding scale for funding?**

We start with the observation that all schools and school systems restrict enrolment. For a large number of people, whether on religious or pedagogic grounds, the public school system is exclusionary, despite the official rubric that it is "open to all." Both formal and informal admissions' policy regulate which children go to which school. Social factors, geography, student potential, the number of available places and organized differentiation among various kinds of public schools, encourage some student entries, while discouraging others.

Having established the universal existence of some form of exclusionary criteria, it is now possible to address the original question. In our view, admissions' policy is only relevant as a funding criterion if it impacts on curricular practice. If a school caters to the learning disabled rather than to the general student population, its per capita grant should be increased accordingly. Similary, a school that serves an inner city community or a large immigrant population should receive more money than a school catering to children of the middle class or the native born. Disparities with respect to the property tax base also require a different level of grant contribution. On the other hand—all other factors being equal—a Catholic separate school geared to Level Five education should receive the same amount of money as its public school counterpart; its denominational character—an admissions criterion— should neither detract from nor add to the level of government tax support.

These illustrative comparisons are recognized in current government policy and reflected in the weighting factors associated with the basic per capita grant. In other words, a sliding scale already exists and there is no reason why independent schools should be exempt from this form of financial differentiation. At the same time, for administrative simplicity and to prevent invidious value judgments related to non-conformist philosophies or methodologies, the tendency to establish new weighting categories should be resisted.


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## Feature

# Young persons are the church of today, aren't they?

**Henry Wildeboer**

*The year 1985 has been declared the international year of the Young Person. Both the world around us and the church are concerned about youth, their future, and their present direction. Adults often trace their interest in youth to the fact that they are the church of tomorrow. That is a false statement. They* ***are*** *already the church of today. They will be the* ***leaders*** *of tomorrow.*

*When adults ask, "What is this world coming to?" the young person answers, "It is coming to what adults now are." Some are reluctant about taking over a world which to many seems to be all messed up by adults ... if there is a world left when they are adults. Besides all the common concerns that adults faced when they were youth, the present generation is the first generation to be worried about being the last generation! In the hearts of many youth is a hidden fear that they may never see the age of 40 with nuclear destruction sitting on the doorsteps of the world.*

The church is called to relate the message of the gospel, a good news message for adults but also for young people. How can it do that in a way that young people are drawn to the gospel and become eager to respond to it with life changes that honour our covenantal Lord?

Before making some suggestions as to how the church might minister more effectively to youth, an attempt should be made to understand who these "youth" are and where they are in their thinking.

*Project Teen Canada* is an extensive survey done by sociologist Reginald Bibby from the University of Lethbridge with Donald Posterski, the Ontario director of Intervarsity Christian Fellowship. About 3,600 teens from all across Canada in 175 public, Catholic and private high schools were surveyed with a rather extensive questionnaire. The results of the study are to be released this spring in a book entitled, *The Emerging Generation*. Some of the results are available.

### Parents are fallible

Shocking, (but perhaps not surprising), to many adults is the fact that many youth do not see traditional values as normative. Parents, though viewed as important, are fallible beings. Increasing numbers of youth are forced to face this in painful, personal ways as they struggle to survive and make some sense out of the marriage relationships of their parents which are often destructive, hostile and loveless.

It hurts them to see their parents fight and split; it creates tremendous confusion and uncertainty as to their own present identity and future hopes. And separation and divorce is only the tip of the iceberg, which for the child and youth is a solid mass of trauma and personal, often private, pain.

About 21 % of today's youth are worried about their parents' marriages, the very parents who are to be the models after which they can build their marriages. The toll of devastation caused in young lives through marital strife and brokenness has not yet been measured. It creates insecurity and lack of self-esteem and self-confidence.

And whereas it takes much love to take risks and develop creativity, the common tension in many homes does not encourage a child to take risks or experiment; thus vital creativity remains safely hidden. Broken homes make for insecure, uncreative, rather dull children.

One should, therefore, not be surprised to learn that 75 % of the youth in the survey reveal that their friends influence them far more than their parents. They search for deep, genuine friendships. Whereas perhaps cars, parties, good grades and jobs were all-important in the 60's, a good friend takes high priority today.

Friendship is valued higher than family life, music (not by much!), honesty, cleanliness, and even popularity. For whatever reasons, many young people do not expect to enjoy good relationships with adults or parents. Whereas 48 % indicated a "great deal of enjoyment" from their stereo, 44 % felt the same way about their mothers; fathers brought up the rear with 39 %.

### Schools have lost importance

Schools have diminished in their role as the answer to all future dreams. They are no longer authoritative teaching centres to learn the basics with which to face the challenges of life. They have become cooperative learning ventures which may or may not prepare one for a future vocation.

In fact youth's greatest concern is unemployment. "What am I going to do with my life?" is the big question for many. The route of education traditionally was the road that led to good jobs. Society, they deem, has over-promised in this area. Their circles of friends include well-educated people who are jobless.

A college degree is simply no guarantee for an excellent, meaningful job. In fact, it is quite possible that after four years of university the graduate competes with his former high school friends for the same employment. The big difference? The college grad is deeper in debt and desperately needs the job to get out of it. Our youth know too many others who have been disillusioned about job opportunities after graduation. It shows up in that 65 % of the youth reported that at the age of 15 they wanted to go to university. Only 15 %, however, end up actually registering.

### Values under attack

Values, though always present, are not always identified. Impressionable youth and children are constantly bombarded with conflicting values especially if involved in a public, "neutral" school system. Endless advice is given as to how to make a living without necessarily giving any guidance in how to live a life.

Both the popular media of music and movies seldom encourage Christian goals and ideals. Ontario's Chief Movie Censor, Mary Brown, frankly warns parents in regards to the values propagated by most movies. She states, "Films such as *Blame it on Rio, Risky Business, American Gigolo* and *First Born* may not be pornographic or violent, they are ridiculing, attacking and denigrading traditional values .... With few exceptions, modern films aimed at teens tend to promote promiscuity at an early age."

She is concerned that many "denigrade the role of parents and teachers and deal with believers as either hypocrites or fools."

The area of Christian values take a devastating beating in the aspect of sexuality. Most schools now teach sex education either integrated into the total curriculum or as special optional courses. Unless this is done from a clearly identified Christian perspective, it is not acceptable to Christian students and their parents. Value-less teaching of sexuality is a blatant deception at worst, plain ignorance at best.

And because, unfortunately, many youth attend the massive public (neutral?) school system; they are daily bombarded with secular, paganistic values, the impact of which is far more subtle and dangerous than any amount of radiation picked up near a nuclear power plant. The waste and sewage flowing from secular educational values can only be washed through a cross and buried in a tomb.

Young people are open to guidance in developing their values. They are looking for help, encouragement and support in breaking with the bondages of conformity. However, the help is best received from those who by consistent examples of integrity and vulnerability portray a realistic Christian life and walk. They abhor condemnation and judgment.

> "For whatever reasons, many young people do not expect to enjoy good relationships with adults or parents."

### The church has opportunities

The Church is an area of concern. Whereas 25 % of the young people attend fairly regularly at the age of 14, by the time they are 19 years old, the percentage has dropped to 16 %. Less than 10 % actually enjoy church.

Five times as many teenagers read their horoscopes than their Bibles. Religion as organized in the church fits into the consumer lifestyle. As one goes to supermarkets for groceries, clothes, etc. so one goes to the church of his choice for weddings, funerals and perhaps counselling.

The good news in all this is that young people are **not** disinterested in God or in a relationship with Him. More than 80 % believe in the existence of God, the divinity of Christ and life after death. This is at least 10 % higher than adults when asked the same questions.

This, accompanied by the fact that there is an increasing fear about the future and the arms race, ought to alert church leaders to be sensitive to beautiful opportunities to minister to youth and reach them for our Lord.

What then is the challenge for the church? How can her ministry to youth be more effective? This is the subject of my next instalment.

*Rev. Henry Wildeboer*

*Henry Wildeboer is the pastor of the Zion Christian Reformed Church in Oshawa, Ont.*

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# JUSTICE ONTARIO

Ontario is rich with rivers and lakes, but they are threatened by acid rain and other forms of pollution. Urban sprawl continues to eat up valuable farmland, and our forests are not being properly maintained for future generations. Most of us think of Ontario as an affluent province, yet 500,000 Ontario residents face the frustration and hardship of unemployment. A desperate shortage of affordable housing in our cities pushes thousands of people into degrading living conditions.

These are just a few examples of the injustices Ontario residents should consider as they prepare to vote in the May 2 provincial election. We are in danger of losing our heritage if we continue to pursue short-term gain at the cost of environmental damage and neglect of the needy among us.

If people and industry living upstream along a river recklessly dump their wastes and sewage into the stream, they will not only pollute the waters for those living downstream. They will also eventually drink polluted waters themselves as well as face a drop in well-being and rise in medical expenses. Similarly, if we put economic concerns before people, particularly the poor, we will not only hurt those downstream from us, but we will also never be satisfied. If we operate on the assumption that the economic pie must become bigger before we can give more to the underprivileged, the rich will grow fatter and less secure. And the poor, by the time they get their stale piece, will be even hungrier.

During this election campaign it would be wise to reflect on the choices before us. While we are specifically dealing with the question of whom to choose to run Ontario's government, we must also examine our own personal and corporate lives to see if they are marked by justice and integrity.

The Gospel tells us that if we seek first God's kingdom and its justice, all the rest we require will be given to us. Are we sharing our resources with our needy neighbours: Are we respecting the dignity that is due them as fellow creatures of the living God?

Are we using the wealth of our province with wisdom as if it were a gift from God entrusted to us, to share and build one another up with? The evidence of vanishing farmland, acid rain and nuclear energy development suggests that we are not.

We hope this bulletin will assist you in examining the election choices before you. In it you will find an overview of several pressing issues, along with questions to ask the candidates and ourselves. You will also find suggestions for individual and community action, both during this election campaign and afterwards.

**Our wealth and prosperity will turn to dust unless we seek justice, particularly for the needy among us.**

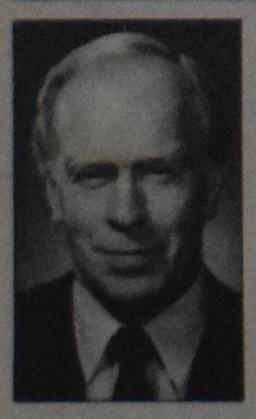
**This is the message of the Old Testament prophet Amos, who challenged the complacency of the wealthy in his day who trampled on the poor and deprived them of justice, while wallowing in affluence.**

**"Seek good, not evil, that you may live.... Let justice roll like a river, and integrity like an unfailing stream." (Amos 5:14,24).**

# Enterprise Ontario?

Premier Frank Miller recently launched his election vision of Enterprise Ontario. It's a $1.3 billion, three-year economic development program promising jobs and job security through a tax holiday for small business, loans to manufacturers for technological innovation and job training, and expanded daycare programs.

Enterprise Ontario is clearly the 1985 version of BILD, (Board of Industrial Leadership), the Conservatives' economic development plan announced just before the 1981 election campaign. While BILD was a retread of previously announced capital programs — expansion of rapid transit systems and an accelerated completion of the Darlington nuclear plant — Enterprise Ontario is a retread of old promises, without an insistence that the tax breaks being offered to business be used to create permanent, worthwhile jobs and a healthy environment. Nor does Enterprise Ontario include specific relief for the poor, the disabled, and other disadvantaged groups.



*"I see a province with a job for those who want to work."* — Frank Miller, P.C. Leader

*"The Liberal party is the only one not in the back pocket of any special interest group."* — David Peterson, Liberal Leader

For David Peterson and the Ontario Liberal Party, the key issues are: jobs; better funding and up-to-date curriculums for education; and preserving universality in health care, the abolition of premiums and more options for seniors in the community.

Bob Rae and the New Democratic Party launched their campaign with a focus on the issues of jobs; people whose basic needs are not being met; air and water pollution; fair treatment for women; and high taxes on poor people while the wealthy pay little.

### UNFINISHED BUSINESS

Where does Enterprise Ontario take us? Let us look at what happened to BILD and some of its promises. The Darlington nuclear energy station is being built, consuming billions of dollars to produce more electricity, even though Ontario Hydro can already produce 50 per cent more electricity than we need. At the same time, Ontario Hydro's promise to reduce sulphur dioxide emissions (a major cause of acid rain) has long been broken because of problems in its existing nuclear reactors and because coal-burning plants have not been fitted with anti-pollution devices.

Meanwhile, what happened to the promised new homemaker program to bring more home-help support to frail, disabled and elderly people? Or the proposal to improve employee protection against unjust dismissal and provide protection for severance pay in cases where companies have gone bankrupt?

*"This election is about the 500,000 unemployed in Ontario who need jobs."* — Bob Rae, NDP Leader

While we are one of Canada's richest provinces, we rank very low among the others in the income support and social assistance we extend to the needy. Indeed, our social assistance safety net, with its rigid qualifying criteria and conditions, often becomes a trap rather than a springboard for those sidelined by unemployment, ill health, or family breakdown.

### GETTING MORE BANG FOR OUR BUCK

No doubt, we need jobs to bring our tragic unemployment rates down, especially among our youth. But jobs in what kind of an economy? In an effort to keep the engines of prosperity running, we tend to turn a blind eye and deaf ear to the poor, to the plunder of our forests, and to the loss of precious farmland to urban development.

If justice for the needy and care for our environment were central to our quest for well-being, then our dollars would go much further.

A dollar spent on energy conservation and development of renewable wind and solar energy resources will go much further and create more meaningful jobs than one spent on a risky, capital-intensive, nuclear energy complex.

A dollar spent to enable disabled and elderly persons to continue living at home will benefit them and the rest of society more than if it was spent on more nursing home beds.

A dollar spent on reforestation will reap greater long-term benefits than one used to subsidize the export of pulp and paper.

A dollar used to supplement low incomes and subsidize supportive services and affordable housing for sole support mothers will go a lot further than one spent on abortion-on-demand facilities.

We face tough challenges ahead. A look at the issues discussed in this election bulletin calls for much soul searching as we review our policies and spending priorities.

A POLITICAL SERVICE BULLETIN PREPARED BY CITIZENS FOR PUBLIC JUSTICE

# Let justice roll

## ENABLING INCOME SUPPORT PROGRAMS

**DESPITE BENEFIT INCREASES LAST JAN**uary, Ontario still ranks low in relation to other provinces in its social assistance payments to sole support mothers, working poor families and disabled people. It also continues to impose unjust regulations, that discourage welfare recipients from seeking work.

For instance, a sole support mother in Hamilton with two children who receives no alimony payments and rents a one-bedroom apartment for $380 a month, receives a monthly allowance of $767 a month, including the maximum shelter subsidy. With Ontario tax credits, the back-to-school allowance and all federal benefits, she would receive a total income of $11,128 in 1985 — well below the Statistics Canada poverty line of $18,068.

Suppose this mother managed to arrange other care for her children so she could take a job. She could earn only $1,680 tax-free a year, according to Ontario Family Benefits regulations. If she earned more than $2280, she would lose one dollar of benefits for every dollar earned. If she had more than $6,000 in her bank account, she would risk losing her benefits altogether.

Ontario introduced a Work Incentive Program in 1980 which temporarily maintains income support and benefits so that welfare recipients can take advantage of work opportunities. However it still leaves most welfare recipients in a no-win situation, especially if they wish to work part-time, even at low-paying jobs.

The Ontario Government could do a great deal to raise social assistance benefits, enforce child-maintenance orders where applicable and remove barriers which tend to trap people on welfare.

**Question: Is your party committed to dignity for the poor by raising social assistance payments to at least poverty-line levels and by eliminating rules which discourage welfare recipients from working? Will you also work towards the implementation of a guaranteed annual income?**

## AFFORDABLE, SUPPORTIVE HOUSING

**MARY McCANN (NOT HER REAL NAME) IS** a part-time student and single mother of two in Toronto who gets about $750 in monthly mother's allowance. In the past two years, she has moved twice. Both times, the moves meant four to six months of looking for an apartment she can afford. "I must have been to 50 buildings where I was told 'adults only'," she says. "The rents for a two-bedroom place were running $500 to $600 a month. The places I could afford where the landlords didn't mind children were filthy and had a bad bunch of people hanging around."

This is just one example of the crisis in affordable rental housing, with vacancies of less than one per cent in Ontario's major cities and with the numbers of homeless people increasing. For instance, the demand for emergency housing in Ottawa has more than doubled in the past three years.

While more and more low-income housing is being lost to luxury condominiums, present housing policy continues to stress subsidies to private developers and first-time home buyers. At the same time, Ontario contributes only about one per cent of total government spending on non-profit and cooperative housing and attaches rigid conditions on any support it gives. The recent promise to toughen rent controls will do little to help the nearly 50 per cent of families headed by sole support mothers who pay more than 50 percent of their incomes on shelter. Nor will it help the many former psychiatric patients forced to live in crowded rooming houses.

**Question: As a sign of changed priorities, will your party use the $30 million of provincial money allocated to Toronto's domed sport stadium instead for 5,000 new housing units?**

## CARE FOR THE ENVIRONMENT

**ONTARIO IS DOING A POOR JOB OF PRE**serving its forests, farmlands and waters, despite the presence of various acts, regulations and studies aimed at protecting the environment.

The issue of vanishing farmland perhaps best illustrates how we are failing to preserve God's creation. In the past 30 years, one million acres of Ontario farmland have been lost to urban development and other uses. If that rate continues, by 2025 all our foodland will be gone.

Or consider enforcement of the Environmental Protection Act. In theory, it requires public hearings into projects which might harm the environment. Yet in practice, the government has exempted many projects from hearings, including the Darlington nuclear generating station, the construction of the Wonderland amusement park north of Toronto, and agreements on water and sewage treatment plants and on the cutting on lumber.

Although we are often not aware of them, there are many costs involved with our short-sighted approach to environmental issues. Thanks partly to the loss of our farmland, for instance, Canadians spent $5.6 billion on imported food in 1981. That was nearly double the sum spent just five years earlier. There are the costs paid in human health, mentioned elsewhere in this bulletin with the tragedy at Grassy Narrows. Finally, there is the threat to vital Ontario industries and jobs in forestry due to the failure to properly reseed areas where trees have been cut. Only about one tree is planted for every two that are cut in Ontario, despite huge government subsidies to the forestry industry and a 1977 election promise by the Conservatives to "regenerate every acre."

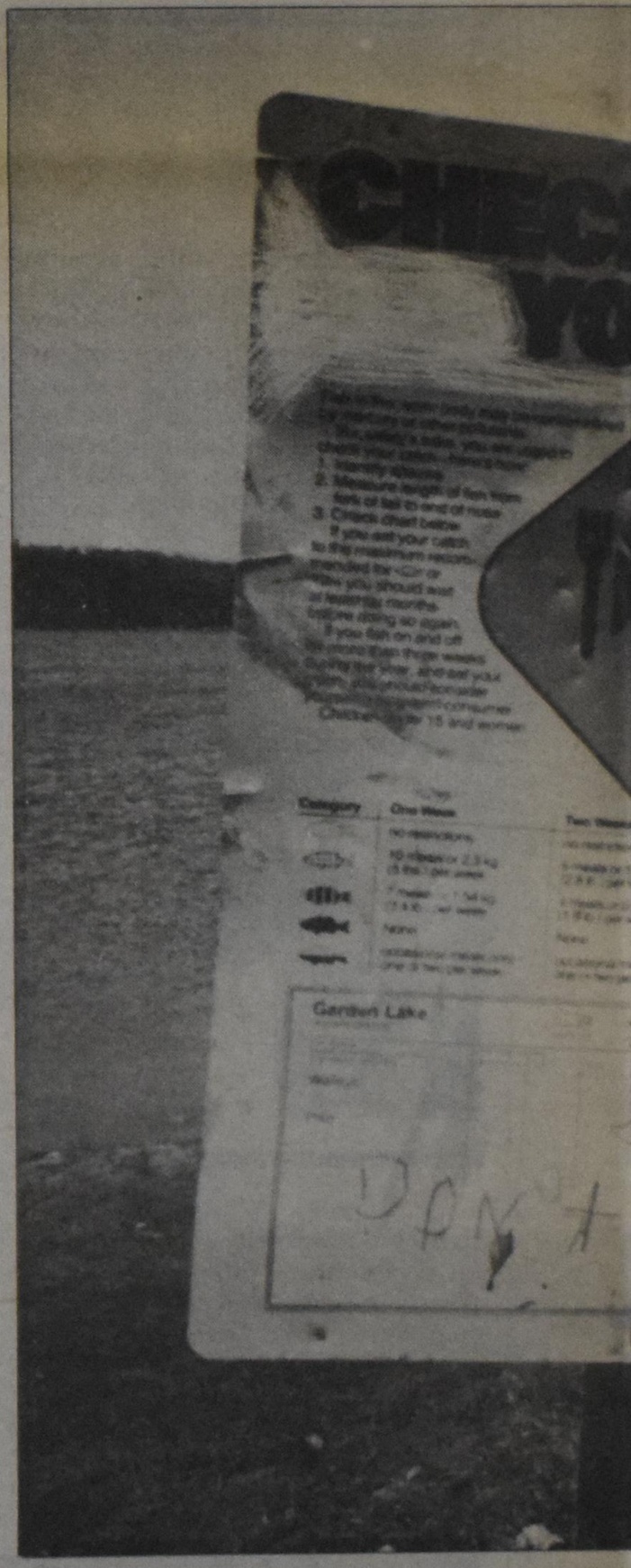
**Questions: What steps does you party plan to take to ensure that the Environmental Protection Act is obeyed by industries responsible for environmental damage? What will your party do to prevent the further loss of farmland to other uses? Is your party willing to tie grants to foresty companies to reforestation agreements?**

## JUSTICE FOR VICTIMS AND OFFENDERS

**ARE THE ONTARIO GOVERNMENT'S CRIMI**nal justice goals geared to building justice and reconciliation to break the cycle of crime? Or do they have another, economically-motivated target in mind? The evidence points to the latter goal — witness the government's feeble response to prison overcrowding, threatened cutbacks in programs that reduce overcrowding such as bail projects, and the growing number of psychiatrically disabled offenders in prison due to cuts in spending on mental health.

Under a "job creation initiative" from the Board of Industrial Leadership (BILD) program, the Ontario Government is spending $16.5 million to expand jails in regions of high unemployment. Dealing with prison overcrowding through more jails ignores the reality that 70 per cent of the inmate population is merely waiting to go on trial. At the same time, the government refuses to expand community alternatives such as

—Robin Kobryn photo



ONTARIO ELECTIO

# like a river . . .

financial restitution and community work programs, victim-offender conciliation and fine option programs whereby people who cannot afford to pay fines do community work instead. The Ontario government spent $169.8 million in 1983 running its jails, yet only $39.2 million looking after those offenders permitted to stay out of prison through alternative programs.

The time for a re-orientation of our criminal justice system is long overdue. With 25,000 prisoners — one Canadian in every thousand — Canada jails more people per capita that any other western industrialized nation, except the U.S. In the Netherlands, for instance, only one of every 4,000 citizens is imprisoned. Surely we can have justice with fewer people behind bars.

**Question: Is your party committed to reallocating funds currently spent on prison reconstruction to alternatives such as victim-offender reconciliation, fine option and community work programs, and conditional discharges?**

## RESPECTING NATIVE RIGHTS

**NATIVE COMMUNITIES IN NORTHERN ON**tario have suffered greatly from the lack of respect for their traditional ways of life by governments and corporations. Native people striving to maintain their communities and to safeguard the environment have been ignored in the push for economic development.

Treatment of the Whitedog and Grassy Narrows Indian bands represents a shameful example of this. Mercury pollution of rivers in these bands' homelands by Reed Paper Co. in Dryden, Ont. made fishing unsafe in 1970. Native people who had worked as fishermen and tourist outfitters suddenly found themselves jobless.

Mercury pollution took a terrible toll in human life and happiness. Native people who kept eating the fish developed mercury poisoning. Despair, alcoholism, violence and suicide devastated the native communities.

While the federal government has provided the Whitedog band with $1.6 million in compensation and the Grassy Narrows band with $4.4. million, the forest companies responsible for the pollution haven't paid a cent. Ontario's Conservative Government appears reluctant to pressure Great Lakes Forest Products Ltd., which took over the Reed paper mill, into making a fair settlement. The government's failure to act is all the more outrageous considering that Great Lakes earned $10.1 million profit in the first nine months of 1984 and the Ontario government gave it $25.3 million for mill modernization at Dryden and Thunder Bay in 1980.

The Ontario Government has consistently opposed any meaningful participation by native people in the management of their land and the use of its resources. The issuing of recent permits to competing uses of resources, such as logging and mining, and the long delay in completing the Royal Commission on the Northern Environment indicates that native peoples' concerns still aren't a top priority for the Conservatives.

**Question: Does your party endorse the creation of independent native social, economic and political agencies and institutions to give native people more control of their lives and economic activities?**

## ENERGY : NEW DIRECTION NEEDED

**WHILE THE ONTARIO GOVERNMENT RE**fuses to expand vital social programs and services which benefit the disadvantaged most of all, it continues to approve Ontario Hydro's costly expansion projects, such as the controversial Darlington nuclear station.

Thanks in large part to a program of building nuclear energy stations and large hydro-electric projects, Ontario Hydro now has a staggering $22 billion debt. This debt costs consumers $2 billion annually in interest payments.

The alleged economic benefits of Hydro's expansion program fail to equal the costs involved. It's true, as Hydro says, that some of the province's 50 per cent surplus in electrical capacity is exported. But would it have not been better to spend the billions of dollars used developing these unneeded sources of energy on energy conservation, building low-cost housing, on education, and on other worthy programs?

Other aspects of Ontario's current energy picture reflect distorted priorities:

- Ontario's nuclear expansion program contains the potential for catastrophic accidents. Health hazards of nuclear waste disposal, uranium mining, fuel refining and transport of radioactive materials all give cause for concern. Ontario's nuclear program will produce an estimated 30,000 tons of nuclear wastes by 2000, which will remain radioactive for thousands of years. No safe, permanent method has been found for disposing of it.
- While the Conservatives continue to rush the $11 billion Darlington station into production, they're encouraging very little development of energy conservation and small-scale, safer energy sources which would provide more jobs for Ontario's 500,000 unemployed people. The Darlington station will create only 600 permanent jobs. Hundreds of potential hydro-electric sites remain undeveloped, many of which would be cheaper to build and less environmentally destructive than megaprojects like Darlington. Ontario Hydro's coal-burning electrical stations are a major contributor to acid rain, and Hydro has been very reluctant to install pollution-control devices.

The responsibility for the serious problems connected with our energy system rests with both Ontario Hydro and the Conservative Government.

**Question: Is your party committed to redirecting money now used to build the Darlington nuclear station to energy conservation and to the development of small-scale hydro stations, solar energy and other renewable sources of energy?**

## EDUCATIONAL JUSTICE

**CITIZENS FOR PUBLIC JUSTICE SUPPORTS** freedom of educational choice. Within the framework of public justice for all, parents and guardians should be free to have their children educated in schools that reflect their commitment.

We therefore welcome the proposed extension of funding for Catholic schools. But we also ask that justice be done to parents who choose other alternative schools for their children. Ontario does not fund non-Catholic alternative schools at all.

Thus, parents in Ontario who send their children to independent schools pay about $200 million a year in property taxes and other taxes to educate other children in public schools, without receiving a cent to educate their own children.

**QUESTION: Do you and your party favour the extension of public funding to independent schools which meet minimum accepted public standards?**

—Hiro Miyamatsu photo

—John Bird photo

**N DAY : MAY 2, 1985**

# . . . and integrity like an unfailing stream

## THE UNBORN AND THEIR PARENTS

**STATISTICS ON ABORTION RE**veal how widespread this practice is in our society. The number of abortions in Toronto, for instance, rivals that of live births. But we also need to take into account factors contributing to abortion. In 1980, for example, 61 per cent of all abortions in Canada were done on women between the ages of 15 and 24.

Abortion is a controversial, emotional issue. Citizens for Public Justice believes that all persons, at all stages of life, are created in the image of God. We deplore the wanton or arbitrary destruction of any human life at any stage of its development.

At the same time, we urge recognition of the need for Christian compassion and understanding accompanied by positive Christian action for the unwed pregnant women, for families when the birth of another child looms as a special burden, for those who are pregnant from rape or incest and for others in difficult situations for whom pregnancy poses difficulties.

Governments must try to support pregnant women through and in cooperation with their families, friends, communities and churches. We therefore urge the government to expand its support for life-affirming birth control education, non-profit and cooperative housing, emergency shelters for battered women and victims of sexual abuse, daycare and income support programs.

**Question: What does your party plan to encourage and enable families and community support groups to assist women who choose to give birth, despite difficult social, economic and physical conditions?**

## ALTERNATIVES FOR ELDERLY AND DISABLED PEOPLE

**RECENT MEASURES TO EXPAND** home care for the chronically ill will go a long way to offer disabled and elderly people support in their own homes and neighbourhoods. Yet in other ways, the government's spending priorities continue to encourage institutional care in hospital-like facilities such as nursing homes and homes for the aged.

From 1970 to 1980, for instance, spending on long-term care facilities for the elderly rose from $70 million to $455 million, while spending on community services increased to only $40 million from $10 million. Moreover, much of the expansion was in private nursing homes, many of which are run for profit by large nursing home chains.

Meanwhile, the Conservatives still have not acted on their four-year-old pledge of a new homemaker program to help fill gaps in present programs. It has done little to supplement federal cooperative housing programs which have a strong record in offering supportive living arrangements for elderly and disabled people.

As a result many people are forced into poor or inappropriate living arrangements. An example is the situation facing ex-psychiatric patients since the closing of mental hospitals several years ago. Little has been done to strengthen services that bolster communities and families, and provide supportive housing. The Ontario Housing Ministry, for example, continues to restrict eligibility to its rent-geared-to-income program. Single people with psychiatric problems need not apply.

**Question: Will your party support a moratorium on new private nursing home facilities and expand non-profit community services such as in-home relief services and homemaker services for the disabled and frail elderly? Will your party support the hiring of advocacy workers to make sure people in institutions live in dignity?**

## MATCHING GRANTS FOR THIRD WORLD RELIEF

**THE MEDIA, ESPECIALLY TELE**vision, have brought to our attention the tremendous gap in wealth between our poverty-stricken neighbours in Third World nations and ourselves. Documentary reports on the Ethiopian famine shown back-to-back with *Dallas, Dynasty* and other TV shows illustrate this glaring contrast.

Ontario certainly enjoys its share of Canada's wealth and should equitably share in the responsibility of contributing on a regular basis to reduce the misery suffered by millions of famine victims.

Positive steps toward that end have already been begun by the four western provinces. Their Matching Grant programs add government funds to the public donation raised by Third World relief agencies. This Matching Grant donation can make a big difference to starving people.

**Question: Is your party willing to follow the lead taken by the four western provinces and begin a Matching Grant program with Third World relief agencies in Ontario?**

# The nuts and bolts of action

Here are some practical suggestions on how to get involved in the political process, both during this election campaign and once it's over:

### ALL CANDIDATES' MEETING

- Invite the candidates to address the issues raised in this bulletin.
- Decide on a format: panel discussion, questions from the public or representations from various groups.
- Publicize the meeting, and contact the media.

### PREPARE A LIST OF QUESTIONS FOR EACH CANDIDATE

- Explain to the candidates exactly what you plan to do with the questions and answers.
- Ask them to answer the questions in writing.
- Print the question and answers and distribute them in your church, school community and neighbourhood.

### WORK FOR A PARTY OR CANDIDATE

- Choose a candidate to work for based on this bulletin, prayer, and discussions with friends and the candidates themselves. Don't give your support too easily, though. Does the candidate really stand for what you believe in? Or is he or she merely the best of a dubious lot?
- This participation gives you a great way for finding out how elections work.
- You will, however, lose some freedom of action, having chosen to support one side. Yet a possible benefit is the chance, over time, to have some impact on a candidate or party.

### OTHER SUGGESTIONS

- Write letters on the election campaign and issues to your local newspaper.
- Vote prayerfully.

### AFTER THE ELECTION

- Pick an issue that interests you and is of interest to your community.
- Do research on the topic; CPJ researchers can help you find information. Try to find local examples and information.
- Try to present your brief in person to the political leaders involved, and try to arrange a subsequent meeting to discuss it.
- Another suggestion is to establish a prayer group which can meet regularly to pray and meditate on the issues raised during the election.
- Remember how important it is to continue the dialogue with elected officials and through the media year-round, not just at election time. After May 2, Ontario will still face the issues discussed in this bulletin and many others.

## What is Citizens for Public Justice?

This election supplement has been prepared by the Ontario Planning Group of Citizens for Public Justice. CPJ is a movement of 1500 citizens across Canada from a range of church denominations and a variety of political persuasions. We are united by our belief that practising biblical directives of love, justice and stewardship is essential to solving our social and economic problems.

- CPJ seeks to develop political, economic and social alternatives for Canadians based on a Christian perspective of love and service to God and neighbour.
- CPJ's research department is currently focussing on social policy.
- CPJ works with the Grassy Narrows Indian band and with other native people in their struggle for justice.
- CPJ is actively advocating legal equality of educational opportunity with appropriate public funding for all faith and value communities.
- CPJ's community development work helps members and others come to grips with local political and social issues.
- CPJ also publishes *Catalyst*, an eight-times-yearly newspaper.

*"CPJ is an effective group in enabling a wide range of people to search for alternative life-paths which are so desperately needed in our troubled world."*
**— The Rev. Ted Scott, Primate of the Anglican Church of Canada.**

*"Citizens for Public Justice has rapidly established a reputation for fearless questioning of the status quo, careful research and conscientious advocacy. I wish them well."*
**— The Rev. Remi de Roo, Bishop of Victoria.**

*"In my estimation, CPJ is a prophetic voice in this decade, reminding us that we are all called to care for the issues of justice."*
**— The Rev. Brian Stiller, Evangelical Fellowship of Canada.**

## ORDER FORM

- ☐ Send me _____ copies of CPJ's Election Bulletin (5¢ per copy plus 75¢ postage enclosed).
- ☐ Send me three **FREE** issues of *Catalyst*.
- ☐ Enclosed is $10 for a one-year subscription to *Catalyst*.
- ☐ Enclosed is $25 for one-year membership to CPJ (*Catalyst* subscription is included).
- ☐ Enclosed is my donation for $_____.
- ☐ All contributions to CPJ are tax deductible.

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*Toronto, Ontario, M5T 1R4*
Telephone:
*(416) 979-2443 in Toronto.*
*(403) 242-7617 in Calgary.*

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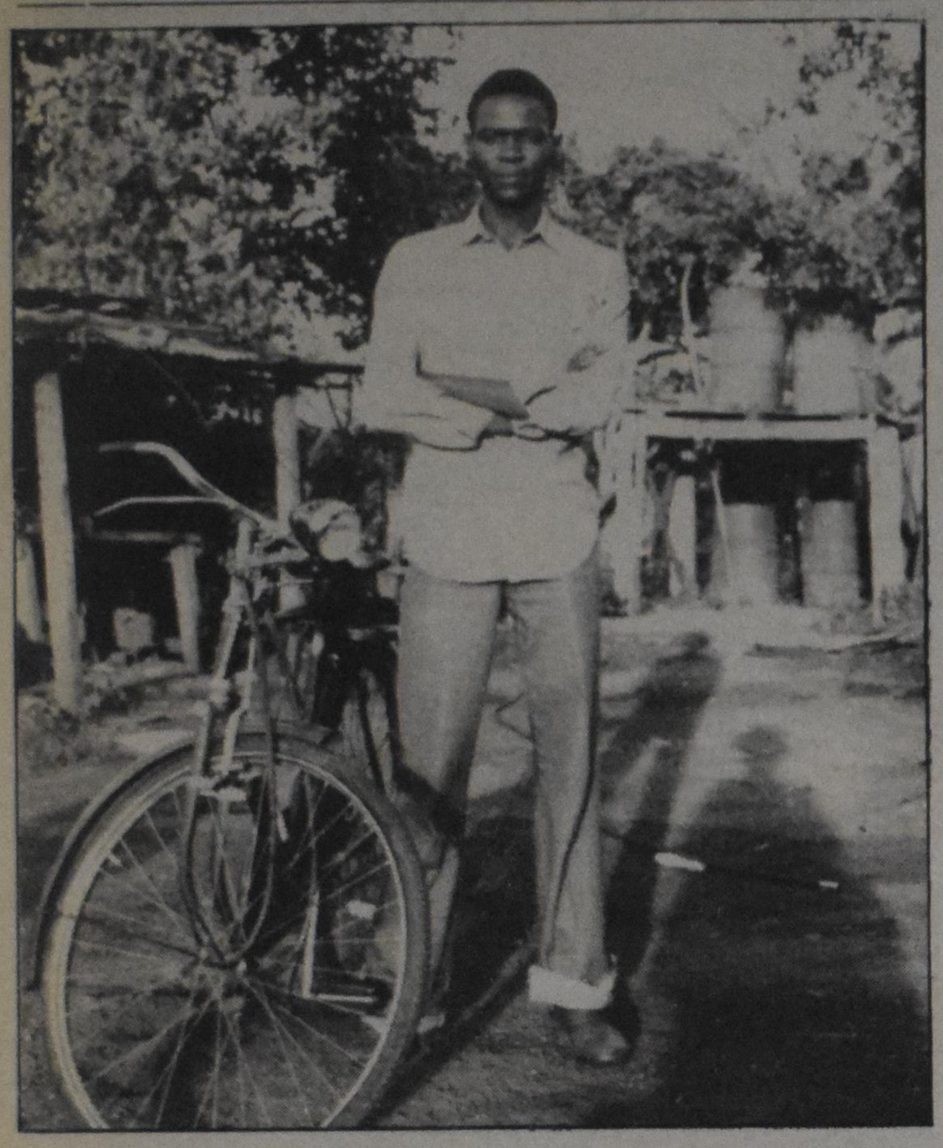
## Profile



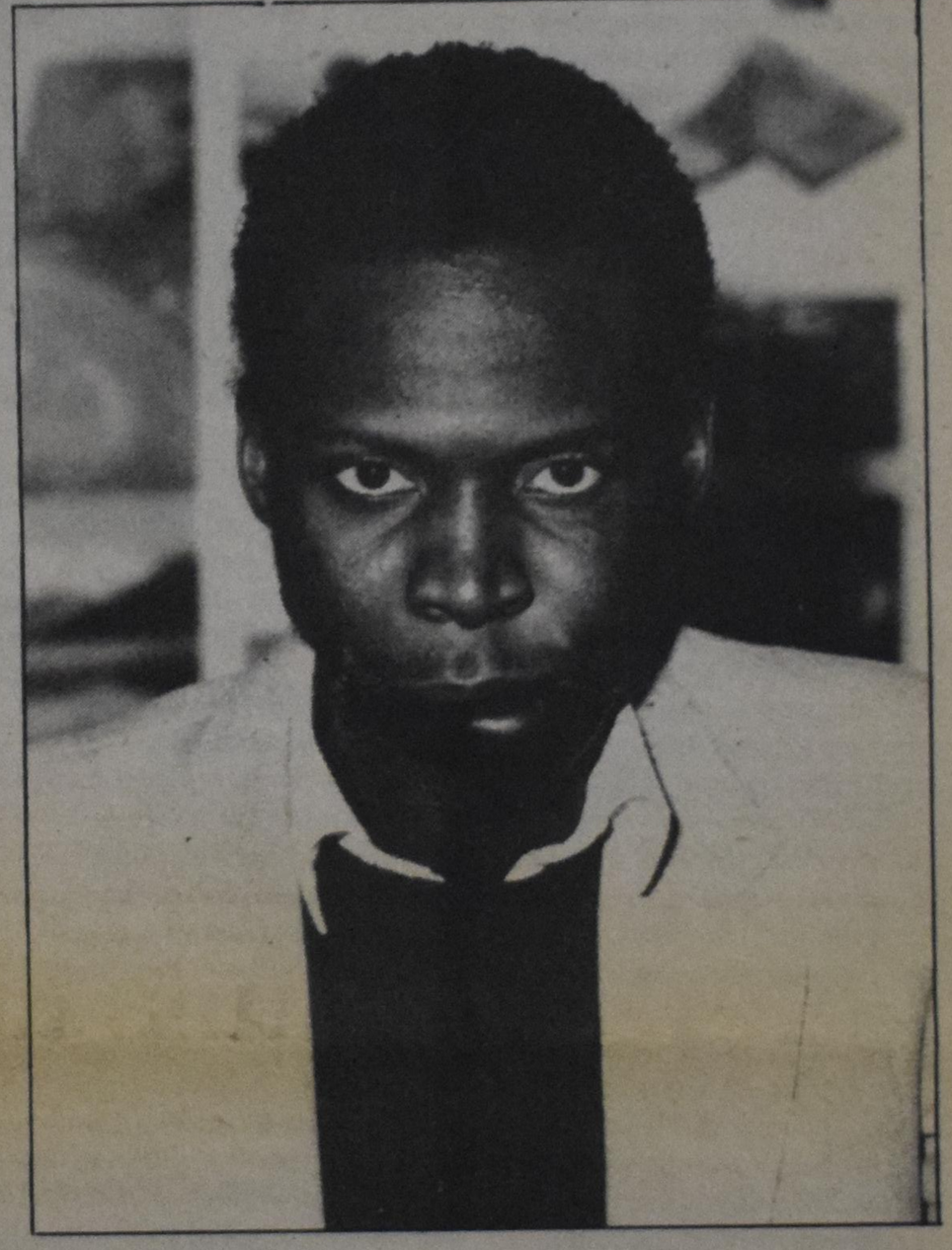
# I will survive

## *An interview with Ugandan refugee Henry Kaija*

**Bert Witvoet**

One can speak of a visible and an invisible minority. In the same way one can speak of a visible and an invisible handicap. Henry Kaija has both. His most visible handicap is the fact that his lower jaw, shot off by a marauding band of Ugandan soldiers four years ago, is missing. Less visible is the damage that was done to his body after 32 corrective surgeries. But invisible is the handicap of too painful memories which prevent him from speaking about his father and which make the writing of poetry an occasion for anger.

*Upper left: Henry Kaija in Masindi, Uganda in happier days at age 18.*
*Lower right: Henry, today after several operations.*



Henry Kaija is sitting next to me on the couch in his Hamilton, Ont. apartment. With us too is the Rev. Aren Geisterfer, who with his wife Amy and WUSC (World University Services of Canada), sponsored Henry so that he could come to Canada as a landed immigrant. We page through Henry's photo album — scenes from Uganda, pictures of hospital life in Nairobi (Kenya), Amsterdam (The Netherlands) and Montreal (Canada). Pictures of a human life suddenly drawn into crisis and change by the ugly events of a September night more than four years ago.

### The tide of history

Many Westerners think that Ugandan atrocities are limited to the years of Idi Amin, who from 1971 until 1979 conducted a reign of terror that took the lives of an estimated 50,000 people. But the present Ugandan government under Obote is accused of having outdone Idi Amin by killing some 200,000 Ugandans in half the time. The Ugandan government places the blame on guerillas instead of on its own overzealous and undisciplined troops. The victims of the terrible onslaught are the Baganda and Banyoro tribes. "It's almost a crime today to be one of them," says Henry Kaija.

Henry Kaija is a member of the Banyoro tribe. Because of this designation his life was all but snuffed out in 1980. Henry cannot speak about it because his lower jaw is gone and only one third of his tongue is left. He can make approximate sounds which are not easily interpreted. For that reason he writes most of his answers to my questions.

### A night of terror

"I was asleep at home with my grandpa," he writes. "There are big military barracks in my hometown Masindi. (Masindi, with a population of more than 50,000 lies 100 kilometres northwest of the capital Kampala.) "At that time many soldiers were roaming the towns and countryside, robbing and killing. It was about midnight when we heard shouts of 'Open the door.' We opened and soldiers demanded money at gunpoint.

"We gave them whatever we had in the house but they insisted on more. They shot my grandpa in the stomach. He later died in hospital. I was taken outside the house and shot in the mouth. They left me for dead. I walked in the night for about one kilometre to my Mom's house. It was terrible.

"I was taken to hospital in Masindi and later to Kampala, where I stayed for nearly a week without treatment. My aunt with her American husband helped smuggle me out of the country to Nairobi in Kenya."

Thus began the journey through the valley of the shadow of death for this young Ugandan, 24 years old at the time.

### Prayer the greatest inspiration

Henry's full name is Henry Jones Kaija Akiiki. Henry Jones are his first names given at baptism; Akiiki is a name of endearment given at birth. Henry Kaija was born in Masindi in 1956, the son of a railway executive in the East African Community (African common market). He was an excellent student, his favourite subject being English literature. He planned to attend the only university in the country in Kampala before he had his dreadful encounter with the unscrupulous soldiers.

Henry's father was a nominal Christian, but his mother was a devout Catholic. Henry himself got closer to the Christian faith when in his schooldays he attended prayer meetings. He could not have realized then how important prayer would be to him some day.

While in hospital in Nairobi and later in Amsterdam, prayer became his only means of survival. "Everyone thought that I would die," he writes. "I would hear them say it, and that was painful. But I would write back, 'I will survive,' I had a strong will to survive. I believed and still believe very strongly in God. Although I was in severe pain, my biggest inspiration was prayer. I kept praying very hard, and when I was in Nairobi, someone from a Dutch organization called *Evangelische Omroep (EO)* gave me a New Testament, which became my closest companion."

### The depths of anguish

It was the people from EO that arranged for Henry to be flown to Amsterdam for further medical care. That move turned out to be both an advantage and a disadvantage for Henry. The warmth and spiritual care than Henry experienced in Holland was something that he will never forget. He has more friends in Holland now than anywhere else in the world. EO was good to him, standing by him even in the most difficult times of decision making, when Henry would often become irritated at decisions made by surgeons.

"I always remember how I made it that day."

But the medical knowledge needed for his special problems was not there. The many surgeries he underwent were by and large failures. Already in Nairobi a doctor had advised him to go to the Royal Victoria Hospital in Montreal where surgeons were more familiar with the then new technique of micro-surgery in reconstruction surgery.

While in Holland Henry went through his deepest anguish as he felt death reach out to him. But it was also there that God touched him and picked him up. He describes it this way in a note to Pastor Geisterfer, who has become his spiritual father and dear friend in Canada:

"I have no doubt that God revealed Himself to me when I was in Holland. I had experienced pain when I got shot, and the operations I had were painful. But nothing was as painful as what I went through after an 18-hour operation in Holland.

"I was all infected and smelly. People prayed for me, and went away convinced that I would die that day. The organization that had taken me to Holland was already contemplating arrangements to take my body back home.

"The Dutch family that stayed with me daily through the first three months in hospital always hoped that I would make it. But that day they lost their last bit of hope. I was the only one still hoping, but even mine was a dying hope.

"I had given up praying. My fingers could not move, my eyes had ceased motion. So in a desperate goodbye I tried the Lord's prayer in my heart. I knew that was the end. I'm sure I didn't follow the prayer as it normally goes.

"But all of a sudden I felt strength come back to me. My hands grabbed the bell and I called the nurse. I grabbed for my notebook and pencil and was even able to write the word 'pijn' (pain).

This was such an experience that I always treat it as a miracle. When I stumble, I always remember how I made it that day."

### Many ups and downs

After spending about nine months in Amsterdam, Henry stayed another five to six months in the town of Spakenburg. His body had experienced great trauma. There were many ups and downs for him.

One serious setback for him was the news that his father had been killed. It was probably a political killing. Even now the thought is more than Henry can face. He would rather not talk about it, he says, and we understand him as he speaks.

In 1982 Henry went back to Nairobi to rest and consult with former surgeons about Montreal. The hospital Director in Nairobi was Canadian, who at one time had been Director of the Urology Department in the Royal Victorian Hospital in

continued on page 12...

# Profile

## I will survive

...continued from page 11

Montreal. He made contacts for Henry, taking a personal interest in him (he visited him daily in his hospital room).

From there Henry made it to Montreal. In this Canadian hospital he finally received the proper surgical treatment. It would be too much to explain all that was done to him in the process, but all in all four ribs were taken as well as pieces of hipbone and skin. As a result he has lost some height, no longer being the more than six-foot young man he used to be.

But there is a cautious hope at the present time that with some further corrective surgery, Henry will be able to speak and eat properly. At the moment his meals have to be blended and he has to lie down to let food slide down his throat.

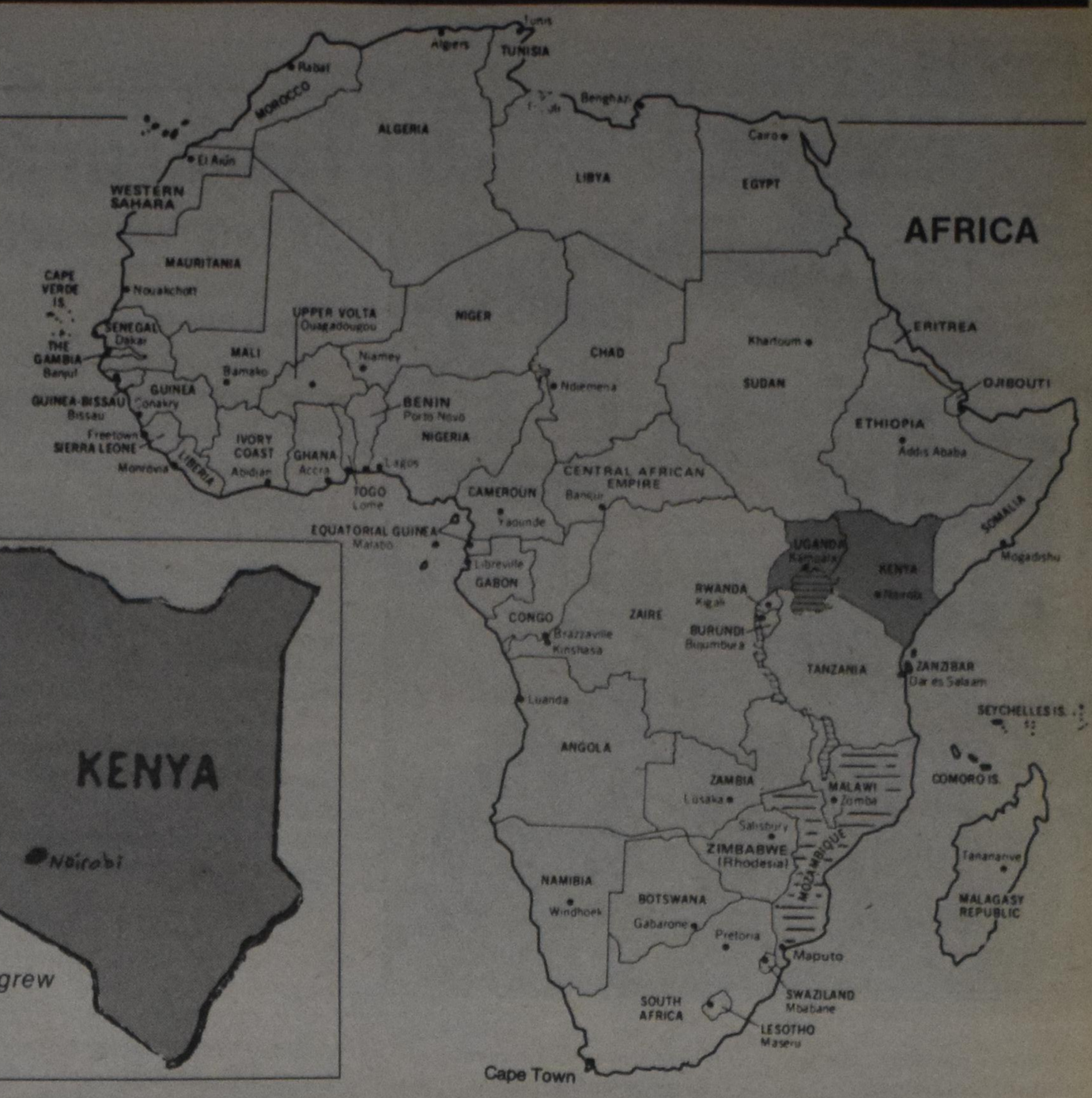
### Familiar angels

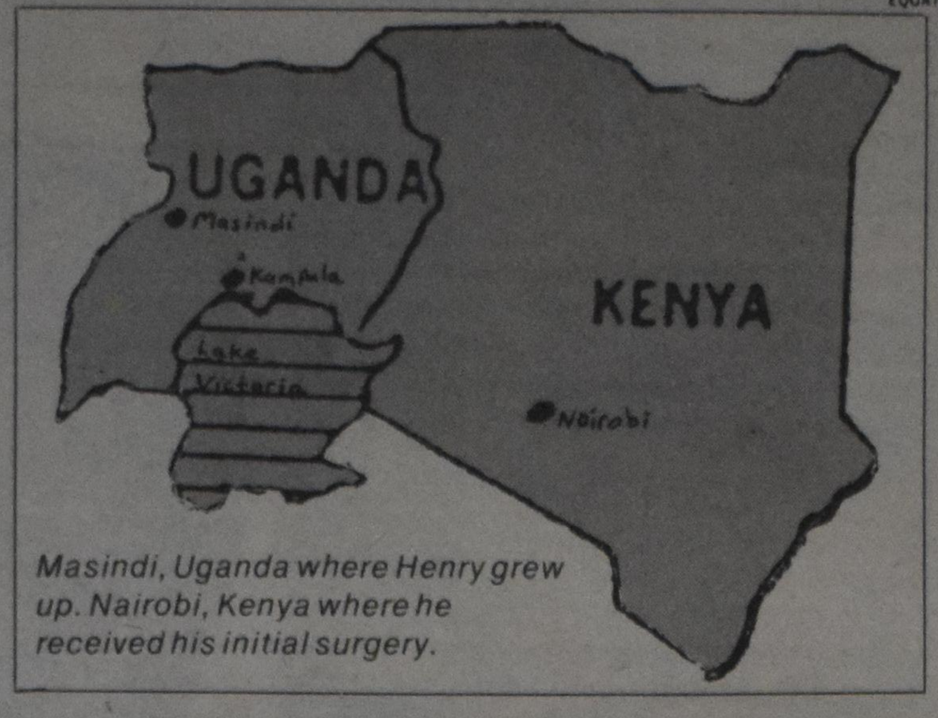
After Montreal, it was back to Holland and then to Nairobi with the hope of going home. But the political situation prevented Henry from reentering Uganda. While in Nairobi he applied for refugee status in Canada, after which he travelled to Geneva Switzerland. Unknown to him, the call for sponsorship would again fall on the shoulders of reformed people of Dutch descent. Aren Geisterfer, campus chaplain at Hamilton's McMaster University, was asked by WUSC if he could sponsor a severely handicapped young Ugandan.

"God owns my body."

At first the Geisterfers balked. They had already sponsored others. Where would they get the required $10,000 for one more? But the request came back to them after a year, and eventually they decided that the Lord did not want them to wait for an answer to the money problem but to go ahead. And thus it happened that Henry Kaija to his surprise was once again welcomed by people with a familiar accent and a familiar way of doing things: action through faith by prayer.

Five or six times a week Amy Geisterfer prepares a meal for him, and through Aren's assistance Henry has received a bursary from McMaster University and is deeply emersed in studies there. The Geisterfers from time to time receive financial assistance from friends and neighbouring churches to help them keep their commitment to the several young persons they are helping get established in Canada.




*Masindi, Uganda where Henry grew up. Nairobi, Kenya where he received his initial surgery.*

### I always make the first move

Life for Henry is, for obvious reasons, not easy. Yet he is remarkably cheerful. Some people are afraid of meeting him, but that does not stop him from meeting them. From the time of his childhood he was an easy-to-meet kind of person, outgoing and friendly. "I was the darling of the public," he writes. "I come from a big family (seven brothers and sisters), so for me interacting with people is no problem. I always make the first move, introduce myself. Some people are forth-coming, but many are stand-offish." He finds that this is especially true in Canada. People in Holland are friendlier, he thinks.

He goes to church with Aren and besides that reads the Bible a lot. Other Christian literature has also been a force for good in his life. He keeps a diary, which some day he hopes to publish as a book. While in hospital he also wrote a lot of poems, but most of these are still in Nairobi. He writes down one for me that expresses both sadness and hope:

*Weary of myself, and sick of asking*
*What I am, and what I ought to be,*
*At the vessel's prow I stand, which bears me*
*Forwards, forwards, over the starlit waters.*

### What is this anger?

But poetry does not come easy to him anymore. For reasons he does not quite understand he gets angry a lot when he turns to this medium. I try to probe him a little as to why this is so. He writes:

"I become angry with myself. I have never doubted God as to get angry with Him. I always say, 'God owns my body and He chooses the best way He can to use it for His glory. The way He uses it might not be to my liking, but it may help others to know He lives ... I want to talk, yet it can't come. That's when I get angry at knowing what I can't accomplish, or maybe I ask too much of myself ... I feel loneliness. I used to play soccer; now I can't. I would love to go home and be with my people. I can't. I think of the many good things people have done for me, yet I cannot pay them back."

Aren tries to help him understand his anger. He talks of how our own personality has not yet become mature enough to accept the brokenness of our self. How in his own experience of suffering he was angry with God. He adds that only those who know their own brokenness can begin to accept the brokenness in others.

Henry writes back: "Maybe I haven't had time enough to go that deep. So far things have been easy for me, at least I assumed they were. I tend to brush off things that would bog me down emotionally. I have been told before to allow my heart to sob, to cry out and to express my anger. Otherwise one day it will explode in a nasty way, but that is not me ... or maybe in the future I will experience what Aren is talking about.

### Approaching the last chapter

"What is your favourite Bible passage?" I ask Henry. "The whole book of Job," he writes, and he smiles. Aren leans over and says that Henry is approaching the last chapter of Job. "Things are looking up. Doctors have cautiously said that he may be able to eat and talk again." "The usual thing," Henry remarks realistically.

"What would you like to do in the future?" I ask Henry in a final question. "I would like to return to Uganda and have a nice family. Whatever profession I will have, I like farming. I will certainly have a cattle farm. It has always been my dream ... Nothing is impossible," he adds, "except one thing ... the impossible in its impossibility." He laughs at this wonderful little gem of logic and wisdom.

*Obote: accused of killing 200,000 Ugandans — more than Idi Amin.*

### Henry Kaija's favourite poem

What's done is what remains!
Ah blessed they
Who leave completed tasks of love to stay
And answer for them, being dead,
Life was not purposeless, though life be fled.

**— unknown author**

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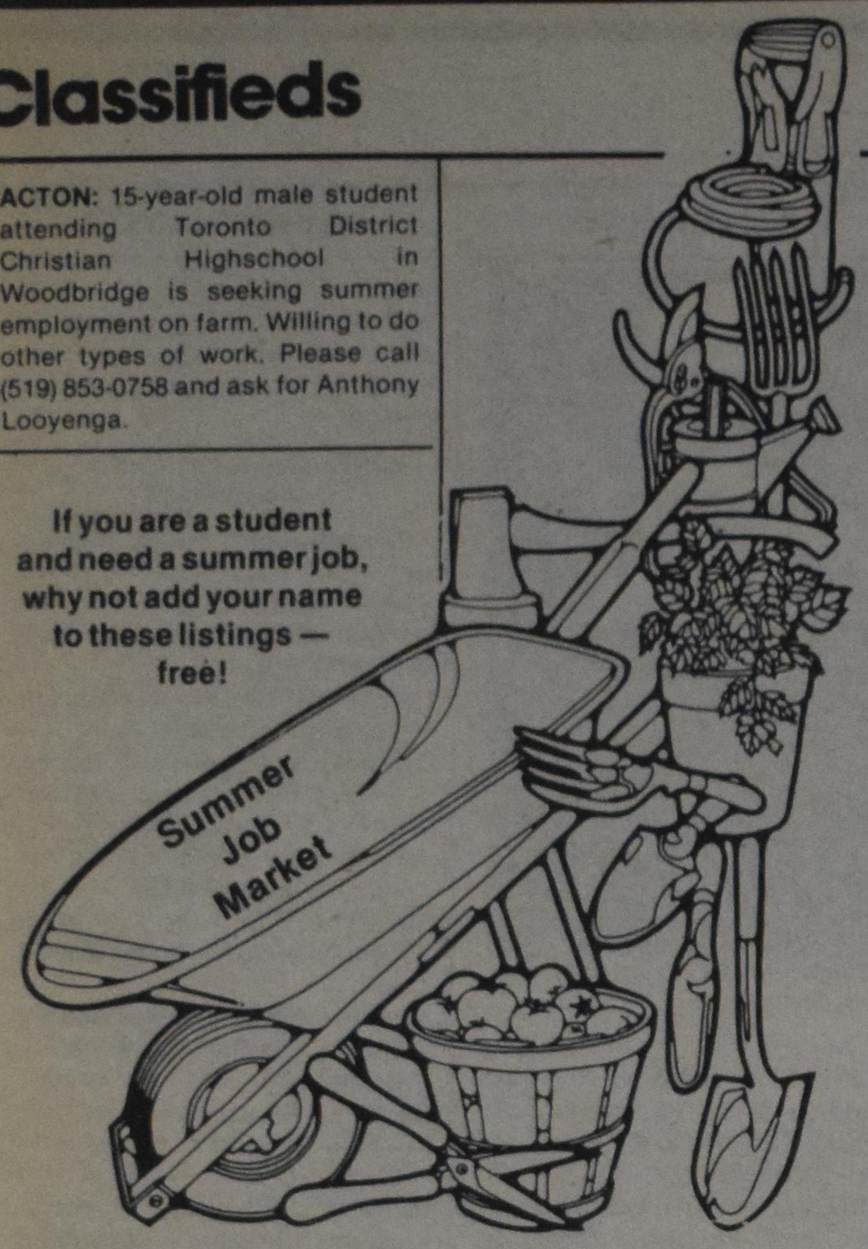
**Calvinist Contact**
**Keeping in touch with the Christian community**

# Classifieds

**ACTON:** 15-year-old male student attending Toronto District Christian Highschool in Woodbridge is seeking summer employment on farm. Willing to do other types of work. Please call (519) 853-0758 and ask for Anthony Looyenga.

**If you are a student and need a summer job, why not add your name to these listings — free!**




**BAILIEBORO:** I am a college bound student seeking summer employment anywhere in Ontario. I can work from June 24 to August 31. I love working with children and do not mind hard work. If you would like more information I can be reached at (705) 939-6360 or write to Darlene Borger (that's me), R.R.#1, Bailieboro, ON K0L 1B0

**BIRMINGHAM, Mich.:** 17-year-old male Canadian living in Michigan temporarily and therefore cannot work in the USA. I am college bound and would like summer employment anywhere in Ontario. Experience as contractor-labourer, factory and warehouse worker. References available. Please call collect at (313) 626-7831 or write John Vanderleek, 4724 Walnut Lake Rd., Birmingham, MI 48010.

**BOWMANVILLE:** 17-year-old Chr. Highschool student likes to work on a farm again. Worked before for two summers on dairy and fruit farm. Willing to do any kind of work. Phone (416) 623-4120 or write: Henry Wesselius, 10 Liberty St., N., Bowmanville, ON L1C 2L4

**CAMBRIDGE:** I am a 16-year-old, responsible girl, experienced as a mother's helper, and would like employment as such this summer. I am willing to live in your home, somewhere in Southern Ontario. References gladly provided. Contact me at 519-623-8277 or write: Wendy VanDyke, 65 Woodland Dr., Cambridge, ON N1R 2X7

**CAMBRIDGE:** 17-year-old girl, planning to attend Redeemer College in the fall, seeks employment. I will be available from June 20 till the end of August. I am willing to try anything. Write or call Sharon Timmerman, 61 Woodland Dr., Cambridge, ON N1R 2X7; (519) 621-4502.

**CAMBRIDGE:** 17-year-old girl is seeking a mother's helper or baby-sitting job in Southern Ontario. I am experienced in both areas of work and am also willing to try a health care related job. For more information call Mary Versteeg at: 519-658-2692 or write to: R.R.#21, Cambridge, ON N3C 2V3

**CAMBRIDGE:** An 18-year-old student finishing grade 12 would like a job on a dairy farm. Will also work on a hog or chicken farm. Have two years experience on a dairy farm. Live on a hog farm. For more information write to Jim Versteeg, R.R.#21, Cambridge, ON N3C 2V3 or call (519) 658-2692

**CAMBRIDGE:** A 20-year-old female, Guelph University student in the Diploma Course of Horticulture is looking for summer employment on a small fruit and/or vegetable farm. Has experience on a fruit/vegetable farm and in greenhouse work. Willing to live anywhere in Canada. For more information please call 519-658-2692 or write Brenda Versteeg, R.R.#21, Cambridge, ON N3C 2V3.

**CLINTON:** A 16-year-old girl attending London Christian Highschool is seeking work as a mother's helper or any other work related to children. Experience includes teaching V.B.S., Sunday School, etc. as well as babysitting. Please call Marian Visser 482-3537.

**CONSECAN:** Responsible 16-year-old girl looking for a job on a horse or dairy farm. I am willing to try anything new. I have had experience in handling cows and horses. Please contact Annie Veltman, R.R.#1, Consecan, ON K0K 1T0; (613) 392-4451. Can start June 14, 1985.

**DRAYTON:** A 19-year-old Redeemer College student seeks employment for the months of May and June. I have experience working with the mentally handicapped, particularly in music therapy. Call Arlene Heidbuurt at (416) 634-8074 until April 26 or (519) 638-2573 anytime.

**GUELPH:** Need help? Reliable 4th year Woodland Christian High student, 17 going on 18, wishes full-time summer employment from June 29 to September 3 approximately. Some experience in a bakery; will do almost any kind of work. Please phone George at 519-824-3634 anytime after 3:30 p.m. if possible.

**GUELPH:** I'm a young Christian girl seeking a summer job on a farm. I have lived on a farm for 14 years, I am 17 years old, and my name is Annette Aasman. My phone number is 1-519-824-4643 and my address is 11 Neeve St., Guelph, ON N1H 4B8.

**GUELPH:** 15 going on 16 year old Christian male attending Woodland Chr. High School in Breslau, Ont. is seeking summer employment, preferably in greenhouse, landscape maintenance, or willing to do anything else. Please phone Paul Tjoelker at (519) 824-3634, Guelph, Ont.

**HAMILTON:** Strong 14-year-old young man would like a summer job on a dairy farm. Has some experience with dairy cows and haying. Very eager to please, and wages are negotiable. Please contact Steven DeVisser, 55 Amanda St., Hamilton, ON L9C 3H5; phone: 1-416-387-4748.

**HAMILTON:** A third year Redeemer College student seeks employment in the Hamilton/Dundas/Burlington area. Experienced in greenhouse work, office procedures, (typing, wordprocessing, filing, research), and maintenance (incl. painting). Available from April 29 to the end of August. Write Sylvia de Jong, 305-37 Mericourt Rd., Hamilton, ON L8S 2N5 or call 523-7394.

**KERWOOD:** 18-year-old looking for a full-time summer job on a dairy farm with several years experience. Call Dave Wielinga at 247-3262.

**LINDSAY:** I am a 16-year-old girl looking for work anywhere in Ontario and Quebec. I am willing to do any kind of work. I have experience on dairy and farrow-to-finish farms. Please call Linda at 705-437-1023.

**LUCKNOW:** 16-year-old girl seeking summer employment, mid-June to September. Experienced in babysitting, housecleaning and gardening. Call: (519) 529-7603 or write: Irene Brink, R.R.#6, Goderich, ON N7A 3Y3.

**LONDESBORO:** Hello, I am a 19-year-old grade 13 student. I hope to attend Redeemer College in the fall. I have my driver's license. I would prefer a job working with children or working outdoors (i.e. lawns, gardens, farm) but I am willing to try different things. For more information please contact me!
Yvonne Raidt, R.R.#1, Londesboro, ON N0M 2H0; or phone (519) 526-7735.

**OSHAWA:** Hi! I am a 22-year-old girl, who will have finished my Grade 12 in June. I hope to be going to university in September. I need a job for the summer to help pay for my tuition. I am willing to move anywhere in Ontario. I can do various things, for example, office work, waitress, paint, house helper (great cook!) and more! For more information please call me, Sylvia, at 8:00 a.m. at 1-416-725-6069 or write Sylvia Terpstra, 254 Cedar Valley Crt., Oshawa, ON L1G 3W1

**PORT COLBORNE:** I am a dairy farmer's son, do you have any work to be done? In house, field or stall, I like to help you with all. Please give a call to Ted, I'm sure you won't regret. (416) 834-4086.

**SARNIA:** Lambton Christian High School girl, almost 16 years old, would like to work full- or part-time this summer to gain work experience. Would like to work in store or office etc. Have computer and typing course credits. Piano or accordion lessons at reasonable rates all year around. Won't you please call me at 519-542-7275, or write to: Terry Korstanje, 1856 Donalda Dr., Sarnia, ON N7T 7H6.

**ST. CATHARINES:** I am a 16-year-old Christian High School student; have experience working on a dairy farm, and would like to work on a dairy farm again this summer, for the July and August months. If you would like to hire me, please call: (416) 937-6046, evenings.

**STRATHROY:** My name is Lisa Linker. I am an Animal Health Technician student looking for a summer job involving any type of farm operation or animal clinic. I have three years experience at a pet shop and experience with cattle, swine and horses. I am 20 years old, strong, and eager to work. I will be available by May 13. Please call (519) 245-0405, or write: Lisa Linker, 194 Oak St., Strathroy, ON N7G 3A8.

## Teachers

**ATHENS: Athens Christian School** invites applications for the position of **teaching principal** for the **grades 5-8** for the 85/86 school year. Please address your letter of application with resume to: Mr. Henry Oosterhof, R.R.#4, North Augusta, ON K0G 1R0. Tel: (613) 924-9378.

**More teachers ads on page 14...**

## Teachers

**Why not advertise in C.C.?**

**BOWMANVILLE: Knox Christian School** invites applications to fill an opening for **teaching principal.** Please forward letters of application and resumes to: Mr. Peter Zwier, Board Secretary, 11 Coleman St., Bowmanville, On L1C 1L3 or phone (416) 623-3957.

**Looking for a teaching position?**

Check these listings

**CLINTON: Clinton and District Christian School** invites applications for a **½ time Kindergarten and ½ time Remedial** position. This is a full-time position. Send application and resume to: R. Schuurman, principal, Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0 or phone (519) 482-7851.

**DUNNVILLE: Dunnville Chr. School** will need a **principal relief** (30 percent) for the 1985/86 school year. This position may supplement a part-time position in a neighbouring Christian school. Please contact: Mr. William R. Rang, principal, R.R.#1, Dunnville, ON N1A 2W1

**FRUITLAND: John Knox Memorial Christian School** has a definite opening in **Kindergarten.** Please send resumes to: Mr. J. VanBreda, principal, John Knox Memorial Christian School, Box 27, Fruitland, ON L0R 1L0. Phone: (416) 643-2460 or home (416) 643-4571.

**KITCHENER-WATERLOO: Laurentian Hills Christian School,** an interdenominational school located in the Kitchener-Waterloo area, has a possible opening for a **teaching principal** or **7-8 teacher.** Please forward inquiries or applications to: Peter Erb, 106 Allen St., W., Waterloo, ON N2L 1E7; (519) 745-5163 (or phone Ada VandenBerg at (519) 886-1298).

**Beacon Christian High School in St. Catharines, Ontario**

invites applications for possible openings from experienced teachers or candidates qualified to teach in one or more of the following areas:

**Business, Music, and English**

*Please send inquiries and resumes to:*
**John Vriend, Principal**
**Beacon Christian High School**
**2 O'Malley Drive, St. Catharines, Ontario L2N 6N7**

**Medicine Hat Christian School**
**318 8th Street N.E.**
**Medicine Hat, Alberta T1A 5R6**
**Tel: (403) 526-3246**

Our fast growing interdenominational school is now inviting inquiries and applications for teaching positions for the 1985-86 school year.
**Junior High (7-10).** One position. Apply if you are specialized in two or more of the following areas: Social Studies, Science, French, Phys. Ed. or Language Arts.
**Elementary Grades.** Definite opening for the combined Grades 1 and 2 position.
**E.C.S.** Two days per week teaching position as well as additional time for secretarial duties.
**Send resumes and references or write for an application form to:**
**Principal William Slofstra**

The Society for Christian Education in Southern Alberta, operating
**Emmanuel Christian School** in Lethbridge
**& Taber Christian School**
invites applications for the following possible openings:

**ELEMENTARY**
**SPECIAL EDUCATION**
**JUNIOR HIGH: Math/Science**
**SENIOR HIGH: Biology/Physics**
**SENIOR HIGH: Social Studies**
**ELEMENTARY: Teacher Aid**
**ART: Elementary, Jr. & Sr. High**

*Address all letters of inquiry to.*
**Mr. H. Konynenbelt**
**802-6th Ave., North, Lethbridge, AB T1H 0S1**
**Phone: (403) 327-4223 or 328-7195**

# Classifieds

## Classified Rates

| | |
|---|---|
| Births | $22.00 |
| Marriages & Engagements | $25.00 |
| Anniversaries | $30.00 |
| Obituaries | $30.00 |
| Notes of thanks | $21.00 |
| Birthdays | $20.00 |

All other one-column classified advertisements: $7.50 per column inch with a minimum of $10.00. For letter under box number, $10.00 extra.
Calvinist Contact will not be responsible for any errors due to hand-written or phoned in advertisements.
Tearsheets will be mailed only upon request.

**Calvinist Contact**
**99 Niagara St., St. Catharines**
**ON L2R 4L3 (416) 682-8311**

## Births

**HARTEMINK:** Bruce and Tina (nee Guikema) give thanks to God for blessing them with a healthy daughter, JENNESSA ETTINA, born March 28, 1985, weighing 8 lbs. ½ oz. Jennessa is the 24th grandchild for Mr. and Mrs. H. Guikema of Appin, Ont., and the seventh grandchild for Mr. and Mrs. D. Hartemink of Aylmer, Ont.
Address: R.R.#7, Aylmer, ON N5H 2R6

## Marriages

**MOESKER-BEISHUIZEN:** Ralph and Hennie Moesker of Wyoming, and Wes and Gail Beishuizen of Sarnia wish to announce the forthcoming marriage of their children VERONICA ROSE to CLARENCE SALOMON. The wedding will take place, D.V., Friday, May 24, 1985, at 4:30 p.m. Rev. Wm. Renkema officiating.

## Teachers

**NEERLANDIA, Alta.: Neerlandia School,** Alberta, invites applications for a **grade 5** teaching position for the 1985/86 school year, as well as a possible opening for a Secondary **Language Arts** teacher for **grade 6-10.** Please send resumes and applications to Dr. H.L. Treleaven, Supt., County of Barrhead, Nr. 11, Barrhead, AB T0G 0E0 or phone John Piers, principal, (403) 674-5581 (school) or (403) 674-4308 (home).

**PEMBROKE: Pembroke Chr. School** invites applications to fill a position for **teaching principal.** Please forward letter of resume in application to Mr. H. Huyer, principal, Pembroke Chr. School, P.O. Box 563, Pembroke, ON K8A 6X7.

**SARNIA: Lambton Christian High School,** 295 Essex St., Sarnia, ON N7T 4S3 invites qualified teachers to apply for a position in **Geography-Math-Art.** Please send letters of application, credentials and references to: Mr. Wayne Drost, principal, (school), 519-337-9122, (home) 542-7113.

**STRATFORD: Stratford & District Christian School,** 130 Huron Rd., R.R.#1, Sebringville, ON N0K 1X0 invites applications for a **teaching principal,** for the 85/86 school year. Send letter of application and resume to: A.J. Vanderstoel, principal, or call (519) 393-5675.

**WILLIAMSBURG: Timothy Christian School** is in need of one teacher for September, 1985. A **grade 3 & 4 combination** of approximately 25 pupils or **half-time grade 7 & 8 position principal relief and half-time remedial help.**
Ability to teach French is a definite asset for one of the positions. Experience preferred. Please send your letters of application and resumes to: Mr. J. Kooistra, principal, Timothy Christian School, Williamsburg, ON K0C 2H0. Telephone (613) 535-2687 or 535-2152 (home).

## Births

**BERGSMA:** Jan and Corrie Bergsma of The Netherlands are happy to announce the birth of another precious daughter born March 20, 1985. JANNA JULIA, a sister for Marlies Alina. Great granddaughter of Mrs. C. Strikwerda-Van Roukema, Wommels. Granddaughter of J. & A. Bergsma, Oosterend. Granddaughter of L. Strikwerda, Orillia, Ont.
c/o J. & C. Bergsma, Sibadaweg 2, Oosterend (Fr.), 8734 HE, The Netherlands.

**VAN SCHEPEN:** With joy and thankfulness to God, the giver of life, Henry and Evelyn (Kloosterman) are happy to announce the safe arrival of a little miracle, a son, JONATHAN HENRY, on March 23, 1985. Happy grandparents are: Mrs. H.K. Van Schepen, Owen Sound; Mr. and Mrs. H. Kloosterman, Athens, Ont.
Home address: 301 Darling St., Brantford, On N3S 3X9

## Marriages

**REINDERS-HOEKSTRA:** Mr. and Mrs. Keith Reinders and Mr. and Mrs. Bill Hoekstra of Kitchener joyfully announce the forthcoming marriage of their children, MARLENE and FRANK. The Lord willing, this celebration of Christian love and union will take place on Saturday, April 20, 1985, at 2:30 p.m., in the First Chr. Ref. Church of Kitchener. Rev. Jacob Kuntz officiating.
Marlene and Frank's new home address will be 100 Eight Ave., Apt. 810, Kitchener, ON N2C 1S3

**VAN DIJKEN-PRINZEN:** IET Van Dijken, weduwe van Wim Navis en HENK Prinzen, weduwnaar van Doortje Te Sligte vinden het fijn u te kunnen berichten dat zij vrijdag 26 april gaan trouwen. Om twee uur 's middags wordt het burgerlijk huwelijk gesloten. Tijdens de kerk dienst in de Zuiderkerk die aanvangt om kwart voor drie zal Ds. Jan Van Dijken het kerkelijk huwelijk bevestigen. Maandag 29 april willen we graag gelegenheid geven tot gelukwensen in onze woning Damstraat 36, Aalten, met een open huis van twee uur to 10 uur.
Bredevoort — Aalten, 1985.

**DEHAAN-TRAVER:** With joy and thanksgiving to the Lord, John and Alice DeHaan wish to announce the forthcoming marriage of their daughter, ANN ELIZABETH to DALE ALLAN, son of Ross and Barbara Traver. The wedding will take place, D.V., on April 27, 1985, in the Smithville Chr. Ref. Church, at 2:00 p.m. Rev. H. Katerberg officiating. We wish you God's blessing Dale and Ann, as you walk down life's path together.
Future address: General delivery, Wellandport, ON L0R 2J0

## Anniversaries

Heerenveen — Grassie
1940 — April 25 — 1985
With joy and thankfulness to God, we are happy to announce the 45th Wedding Anniversary of our parents and grandparents,

ANDRIES and SJIRKJE KEIZER
(nee Bangma)

Peter & Eileen Damm; Louis & Marian — Vineland Station
Sherry, Renita, Andrew, Cynthia — Niagara-on-the-Lake, Ont.
John & Adrienne Keizer; Angela, Kevin, Scott, Krista — Smithville, Ont.
Jessie Keizer — St. Ann's, Ont.
Jim & Sheila Keizer — Brantford, Ont.
Home address: Grassie, ON L0R 1M0

## Anniversaries

*Congratulations to John and Gertie Stam (nee De Haan) who will celebrate their 50th Wedding Anniversary, D.V., on May 3, 1985.*

1950 — May 11 — 1985
With joy and thanksgiving to our Lord, we are pleased to announce the 35th Wedding Anniversary of our parents and grandparents,

PETER and FOLLY DYKSTRA
(nee Bonnema)

Congratulations Mom and Dad, Pake and Beppe.
May the Lord continue to bless you and keep you in His care.
William & Johanna; Mark, Jason — Scotsburn, NS
Walter & Innie; Kevin, Trevor, Derek — Hopewell, NS
Arnold & Debbie; Andrea, Janna - Leigh — Little Harbour, NS
Gerald & Susan; Jonathan — Haileybury, Ont.
John & Mary; Gerard — Hantsport, NS
Alice — at home
Home address: R.R.#1, New Glasgow, Pictou County, NS B2H 5C4

1935 — May 9 — 1985

NORMAN (Nanne)
and
JOYCE (Joukje)
GROOT

With thankfulness to God we share in the joy of our parents as they celebrate their 50th Wedding Anniversary with much love and best wishes from your children:
Pete & Wilma — Fruitland, Ont.
Willie & Dick Haayema — Houston, BC
John & Corrie — Houston, BC
Clarence & Joan — Vega, Alta.
Norman & Grace — New Westminster, BC
Harry & Charlotte — Prince George, BC
George & Ena — Houston, BC
34 grandchildren and one great-grandchild.
An Open House will be held on May 9, 1985 at the Legion Hall, Buler Ave., 8-10 p.m.
Home address: Box 116, Gushwa Rd., Houston, BC V0J 1Z0

Bloomfield — Brighton
1960 — April 30 — 1985
"The Lord will keep you from all harm. He will watch over your life" (Psalm 121:7).
With joy and thankfulness to our Lord, we, the children of,

HENK and RITA HAKKESTEEGT
(nee Heideman)

wish to rejoice with them on the occasion of their 25th Wedding Anniversary.
We pray that the Lord will continue to bless them with many more happy and healthy years together!
May God continue to keep them in His care. With love:
Winnie & Albert Visser; Erin — Trenton
Kirby & Arlene Hakkesteegt — Brighton
Open House to be held Saturday, May 18, 1985 in Lion's Hall (King Edward's Park, Highway 2) from 2:00 - 4:00 p.m.
Home address: R.R.#3, Brighton, ON K0K 1H0

Abcoude — Gilford
1935 — May 3 — 1985
Wedding text: "All things work together for good to them that love God" (Romans 8:28).
With great joy and thankfulness to the Lord, we are happy to announce the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

JOHN and GERTIE STAM
(nee De Haan)

It is our prayer that God will continue to bless and keep them in His care in the years to come.
With love and congratulations from your family:
Dick & Nettie Stam; Wendy & Joe (boyfriend), Colleen, Karl, Derek
Tom & Ann Stam; Shirley, Juanita & Joe (boyfriend), Patricia & Chris (boyfriend), Annette
Bill & Reinie Stam; Ken, David, Leanne
Rita & Frank Weening; Grace & John Buisman (Scott, Gregory), Doug & Brenda (fiancee), Amy, Elaine, Carrie & Len (boyfriend)
Len & Betty Stam; John & Susan (girlfriend), Barb & Tom Miedema, Lisa, Tracey
John & Susie Stam; Vickie & Todd (fiance), Rhonda, Andrew, Gerrit
Gertie & Barrie Brown; Terrie
Art & Janet Stam; Wayne, Ricky, Ronnie, Gregg
Nick & Marilyn Stam; Tracey, Elaine
George & Eleanor Stam
Tymen & Mary Stam; Vanessa
Friends and relatives are invited to rejoice with us as we celebrate this very special occasion at an Open House on Saturday, May 4, 1985 at 8 o'clock in the Golf Haven Country Club in Gilford.
Home address: R.R.#1, Gilford, ON L0L 1R0

1935 — May 4 — 1985
With joy and thanksgiving to the Lord, we hope to celebrate the 50th Wedding Anniversary of our parents and grandparents,

HENDRIK and GRIETJE PIENING
(nee Hulst)

Love and congratulations from your children and grandchildren:
Thys & Ann Piening; Henry & Cori, Liz & Wade (fiance), Michael
John & Diane Piening; Cindy & Charles (fiance), Jason
Margaret & Alan Gallant; Debbie
Open House on May 4, 1985, from 2-4 p.m. at the Immanuel Chr. Ref. Church, Brampton, Ont.
Home address: 61 Archibald St., Brampton, ON L6X 1M3.

It is with joy and thanksgiving to the Lord, that we announce the 50th Wedding Anniversary of our parents,

JOHN and CONNIE
WESTERHOEK
(nee Sloot)

on Saturday, May 4, 1985.
There will be an Open House at the Willowdale Chr. Ref. Church, 70 Hilda Ave., Willowdale, in the Church Hall, from 7:00 - 9:00 p.m.

## Anniversaries

1950 — April 16 — 1985
With thankfulness to the Lord we announce with joy the 35th Wedding Anniversary of our parents,

HENRY and RUTH HOEKSTRA
(nee Devries)

"Praise the Lord, the God of Israel who alone does these wonderful things" (Psalm 72:18).
Congratulations Mom and Dad. Enjoy your trip!
Derrick Hoekstra; Henry, Elizabeth, Diane — Picton, Ont.
Sylvia & Gerrit Kempers; Valerie, Kevin, Daniel, Melanie — Picton, Ont.
Jane & Larry Simpson; Jennifer, Jamie — Belleville, Ont.
Audrey & Ron Longwell; Brian, Kim, Theresa — Demorestville, Ont.
Annette & Art Snoek; Glen, Rodney, Jackie, Benjamin, Katie — Grafton, Ont.
Carolyn — Gloucester, Ont.
Douglas & Sandra Hoekstra — Grafton, Ont.
David & Wilhelmina Hoekstra; Jeremy, Christine — Wellington, Ont.
Bruce Hoekstra & Nancy Bowman (engaged)
Address: R.R.#8, Picton, ON K0K 2T0

Kromenie, Holland — Pickering, Ontario
1945 — April 26 — 1985
It is with great joy and thankfulness to our gracious God and Father, that we as children and grandchildren, hope to celebrate, D.V., with our dear parents and grandparents,

WILLEM and BALIGJE POT
(nee Roorda)

the occasion of their 40th Wedding Anniversary.
Congratulations Mom and Dad!
We are thankful to God for upholding you in His care for the past 40 years and our prayer for you is that He may continue to be with you especially now with Dad's illness.
We commend you to His care and may God richly bless you with His word and spirit on this special day.
Praise the Lord for whom all things are possible!
Thank you Mom and Dad for your love and care from your children and grandchildren:
Helena & Richard Van der Wal; Richard Kevin, Karen, Marianne, Michelle, Ryan — Acton, Ont.
Jake & Maryke Pot; Lisa, Darren — Oshawa, Ont.
Neil & Ethel Pot; Michael, Christopher, Nichole — Hampton, Ont.
Bill & Dorothy Pot; Amanda — Oshawa, Ont.
Daphne Pot — at home
Home address: 1974 Guild Rd., Pickering, Ont.

1955 — April 15 — 1985
We are thankful to God that we may celebrate together as a family the 30th Wedding Anniversary of our parents,

JOHN and ANNE RINTJEMA
(nee Huizinga)

We pray that our heavenly Father will continue to bless them with health, happiness and an abiding love for each other, their children and their Lord.
Congratulations Dad and Mom.
All our love:
Jack & Christine Rintjema; Adriana, Jane — Grimsby, Ont.
Barbara & Harold Schilstra; Kevin, Terence, Alisha — St. Anns, Ont.
Hank Rintjema & Bev. McKellar
Rob Rintjema
Ivy Rintjema & Andrew Korten (fiance)
Holly Rintjema
Home address: 119 Morgan St., Smithville, ON L0R 2A0

# Classifieds

## Anniversaries

Zwinderen (Dr.) 40 Hannon (Ont.)
All glory to God!
"If your presence does not go with us, do not send us up from here" (Wedding text: Exodus 33:15a).
It is with great joy that we as children and grandchildren may celebrate with our dear parents and Opa and Oma,

BERT and TIENA LUBBERTS

their 40 years of married life together. Our prayer for you both is that our Father in heaven will continue to bless and keep you for each other and for us for many years yet to come.
With love:
Jane & Mark Heerema; Jason, Heather, Bart, Timothy — Ingersoll, Ont.
Janie & Hank Visser; Janelle, Ryan, Luke — Georgetown, Ont.
John & Dianne Lubberts; Brent, Sophia, Nataschia, Quentin, Justin, Jordan, Vanessa — Grimsby, Ont.
Tim Lubberts — L.A., Calif., USA
Mary & Hilbert Bokma; Danielle, Nicole, Kurt, Lisa — Fenwick, Ont.
Ruth & Ralph Veldstra; Daniel, Katrina, Brandon — Hannon, Ont.
Rose & Fred Hoogendoorn; Travis — Grassie, Ont.
All relatives and friends are invited to celebrate with us at an Open House from 2:00 to 4:00 p.m. on Saturday, May 11, 1985 in the Calvin Chr. School gym, 547 West 5th St., Hamilton, Ont. All gifts graciously declined.
Home address: 5160 Dickenson Rd., E., R.R.#2, Hannon, ON L0R 1P0

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It is with great joy and thankfulness to the Lord that we announce and celebrate with our parents and grandparents,

FLOOR and GERRIE SAARLOOS
(nee Van Gurp)

their 35th Wedding Anniversary on April 20, 1985.
May you have many more happy and healthy years to come.
Congratulations and much love from:
Janet & Leo Laarman; Eugene, Julian, Jonathan, Rachel, Jordon, Kevin — Stratford
Casper & Wilma Saarloos; Pamela — Aylmer
Dick & Renee Saarloos; Benjaman, Janelle, Valerie — Aylmer
Ida & Harry Marissen; Darryl, Amanda, Brian — St. Thomas
Glenna & Ron Middel; Brent, Tanya, Cameron — Windsor
Graham & Janet Saarloos; Nathan — Aylmer
Wilfred & Joanne Vanderploeg (engaged)
Kelvin — home
Mary-Nel — home
Alec — home
Amy — home
Home address: R.R.#7, Aylmer, ON N5H 2R6

## Personals

Christian male 37 would like to meet a Christian lady. Object matrimony. Please send letter and photo to: Box 584, New Westminster, BC V3L 4Y8

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**Single Men and Women**
If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Bureau, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose $2.00 for a complete information package explaining our services.
*Established 1967.*

**More classifieds on page 16.**

## Obituaries

Schraard, Fr. Niagara Falls, Ont.
1910 1985
Psalm 25:6,7
"Wie heeft lust den Heer te vrezen,
'tAllerhoogst en eeuwig goed?
God zal zelf zijn leidsman wezen,
leren hoe hij wand'len moet.
Hymn 43:6,7
Suddenly on March 27, 1985, it pleased the Lord to take home His child,

SJOERD (Stuart) ADMIRAAL

in his 75th year.
Dear husband of Yke (Yvonne) Admiraal-Elzinga.
Loving father, grandfather, and great-grandfather of:
Clara & Bert VanderMeer — Niagara-on-the-Lake, Ont.
Mike & Leonie; Benjamin, Matthew, Daniel, Rachel
Stuart & Alice; Steven, Jason
Mark & Wendy; Yvonne
George & Betty
Christopher
George & Rose Admiraal — Welland, Ont.
Scott & Judy; Amanda, Rebbecca
Laurie & Dave
John & Diane Admiraal — Simcoe, Ont.
Stuart, Roger, Monica, Karen
Jane & James Croft — Lindsay, Ont.
Jeff & Laurie
Yvonne & Steve Cook
Freda & John Van Stralen — Coquitlam, BC
Dirk, Joy, Paul
Jessie & Bill Fledderus — Jarvis, Ont.
John, Rick, David & Lisa, Randy
Predeceased by a son Jochum.
The funeral service was held on Monday, April 1, 1985, in the Chr. Ref. Church of Niagara Falls, Ont. Rev. J. Pereboom officiating.
Home address: 3286 Portage Rd., Niagara Falls, ON L2K 2K2

## Personals

**Het Consulaat Generaal zou gaarne in contact willen komen met de navolgende personen:**
VAN BEEK, Gerardus Augustinus Vicentius Maria, geboren op 18 juli 1946, laatstbekende adres in Canada: 95 Main St., Ottawa, Ont.
HONIJK, J., geboren op 23 januari 1920, laatstbekende adres in Nederland: Vredenoordlaan 23d, Rotterdam, naar Canada vertrokken op 22 mei 1954 met vermoedelijke bestemming Vancouver.

KUIPERS, Klaas, geboren op 19 februari 1920, laatstbekende adres in Nederland: 2e Oosterkade 27, Sneek, naar Canada vertrokken op 24 juni 1952.
LABAN, Y., geboren op 6 februari 1935, laatstbekende woonplaats Schiedam, naar Canada vertrokken op 27 april 1967.
MERTENS, L.J., geboren op 29 november 1913, naar Canada vertrokken in augustus 1952, laatstbekende adres: 9 Admiral Rd., #59, Toronto, Ont.
MEULER, Johannes, geboren op 30 januari 1920, laatstbekende adres in Nederland: Heemskerkstraat 58, Rotterdam, naar Canada vertrokken op 20 november 1950.
VERHOEF, Klaas, geboren op 18 januari 1920 te Landsmeer, laatstbekende adres in Nederland: Zilverschoonstraat 18/1, Amsterdam, naar Canada vertrokken op 22 mei 1953 met bestemming Winnipeg.
DROST, Wilhelmus Cornelis, geboren op 28 aug. 1920 te Oudewater, laatstbekende adres: J. Uitenbogaertstr. 62, Utrecht, naar Canada vertrokken in 1954.
VRIESEMA, Wilhelmine, geb. op 4 aug. 1957 te Den Haag, naar Canada vertrokken op 8 september 1982.

**Netherlands Consulate General**
**One Dundas St., W., Suite #2106**
**Toronto, ON M5G 1Z3**
**Tel: (416) 598-2520**

## Obituaries

Psalm 23.
The Lord took home, to his eternal rest, our dear husband, father, grandfather and great-grandfather,

JAN BUDDING

at the age of 82 years.
Beloved husband for 58 years of Willemijntje Budding (nee Lokhorst).
Dear father of:
Bert & Pat Budding — Saskatoon, Sask.
John & Lynn Budding — Port Alberni, BC
Janny & Henk Rijper — Port Alberni, BC
Dien & Jake Bosma — Kelowna, BC
Nell & John Kostelijk — Sherwood Park, Alta.
Also survived by 24 grandchildren and 22 great-grandchildren.

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On April 4, 1985, after a lengthy illness, in his 67th year,

JAKE DOELMAN

of R.R.#6, St. Thomas, passed away at his residence to be with his Lord forevermore free of pain and suffering.
Beloved husband of Marytte (Voskuilen) Doelman.
Son of Mrs. Nick (Anna Noordam) Doelman of Zwammerdam, Holland.
Loving father, father-in-law and grandfather of:
Ralph & Anne DeVries; Kimberley, Wayne — R.R.#3, Iona Station
Nick & Donna Doelman; Anne, Tom, Amy, Peter — R.R.#6, St. Thomas
Bryce & Connie Hunter; Todd, Carrie — 65 Oriole Gardens, Toronto
Rick & Sharon Hinz — Grand Central Place, St. Thomas
James Doelman — at home
Loved brother of:
Klaas & Arend — Holland
Bill — Ramona, California
Brian — R.R.#3, Holyrood, Ont.
Case — Olympia, Washington
Adri (Mrs. Dick Rademaker) Olympia, Washington

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"For our light and momentary troubles are achieving for us an eternal glory, that far outweighs them all" (2 Cor. 4:17).
The consistory and congregation of the Burlington CRC, extends herewith our sincere sympathy to our fellow brother elder Herman Lenters and family, in the death of his wife and our sister in the Lord,

JENNY LENTERS

who passed away on Thursday, April 4, 1985. May the Lord bless you in your days ahead.

## Help Wanted

Greenhouse workers for tropical plants and cacti. Steady work, experience preferred. Apply in person to Ben Veldhuis Ltd., 154 King St., E., Dundas, Ont.

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**Required:** Personable experienced secretary on a part-time basis. May become full-time position. Send resume to: Beginnings Counselling & Adoption Services of Ontario Inc., Suite 414, 1 Young St., Hamilton, ON L8N 1T8. Attention: John Hovius.

## Accommodation

**PARTICULIER PENSION IN NEW YORK**
**$35.00 per nacht voor twee personen incl. ontbijt. Parkeergelegenheid. Net over de brug van Manhattan in Brooklyn. Neem uw gasten uit Nederland voor een bezoek aan New York en verblijf in een pension met Nederlandse gezelligheid. Ook geschikt voor kleine groepen.**
Voor inlichtingen bel: **Albert Van Maanen.** Liefst's morgens om 8 uur ('One night deposit required at time of booking').
**(212) 855-5036**
**119 Fort Green Place, Brooklyn, New York 11217**

## Help Wanted

**Wanted:** An experienced heavy equipment operator for company situated in Brooks, Alta. Please phone: (403) 362-4613.

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**Help Wanted:** Young man to work on dairy farm, starting immediately. Recommendations available. Call John De Weerd, R.R.#2, Lucan, ON N0M 2J0, (519) 227-4549.

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We are a young family living in Milton who require a warm caring person to take care of our two preschool daughters on a live in basis, Monday to Friday. We are looking for a reliable, energetic, self-motivated person who enjoys young children and can handle their every day needs in a mature, loving fashion. Please call (416) 878-7795 after 6:00 p.m.

## Employment Wanted

I, Lisa, (18) would love to work with a family whose children would like to learn the basics of music (instrumental, theory, voice) and conversational French while I care for them and assist in the home. I will be studying music and French at Calvin College and would like this opportunity to serve you. Please call 519-439-9200 or write to L. Vandezande, 833 Dufferin Ave., London, ON N5W 3J9 (references available).

## Miscellaneous

**WANTED:** A house or duplex to rent in Bowmanville, Ontario. Must have at least three bedrooms. Needed by July 1, 1985. Call: (616) 455-8132.

## Part-time Pastor
### for Shalom Manor

HOME FOR THE AGED, CLASSIS HAMILTON
Mountainview Grimsby CRC invites responses from ordained Christian Reformed Church ministers who are fluent in Dutch, for a 2/5 of full-time position as chaplain/pastor. Job description/terms of employment available on request.
Respond to:
**P. Bulthuis, clerk, Mountainview CRC**
**Box 131, Grimsby, ON L3M 4G3**

## Pastoral Advisor and Midwife needed in Thailand

CRWRC is helping ZOA, a Dutch, Christian Refugee Agency, recruit volunteers to work in Thailand. There is an immediate need for a **pastoral advisor** and an experienced **midwife** able to serve for two years. The pastoral advisor should have administrative or medical background and be able to communicate cross-culturally, lead devotions, and conduct worship.
*Send resumes to:*
**CRWRC**
**Attn.: Andy Ryskamp**
**2850 Kalamazoo Avenue, S.E.**
**Grand Rapids, Mi 49560-0600**
**Phone (616) 246-0737**

**The Northern Alberta Diaconal Conference in cooperation with CRWRC**
requires a full-time

## Diaconal Consultant

on or before September 1, 1985.
**Responsibilities:** Leading the deacons and their congregations toward fulfilment of diaconal tasks.
**Qualifications:** Christian commitment; Ability to communicate orally and in writing; Ability in motivating a vast array of personalities; Sensitivity to diaconal issues.
***Challenged?*** **Send resume to Martha DeVos, 14532-107A Ave., Edmonton, AB T5N 1G5 or contact her for more information at 403-454-1694.**
Deadline May 6, 1985.

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toll free ZENITH 97110
Corrie De Jong, Sales Representative 934-5358 (home)

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# Events / Classifieds

## CALENDAR of events

**Apr. 20 – May 4** The Jarvis Frisian Drama Club presents "In Fryer Mei Fratsen" in **Chatham** (Apr. 20, 7:30 p.m., McNaughton Public School), **Woodbridge** (Apr. 26, 8 p.m., TDCH), **Jarvis** (Apr. 27, 7:30 p.m., Chr. School), **Kitchener** (May 4, 7:30 p.m. Woodland Chr. High).

**Apr. 20** Gospel Concert at 7:30 p.m., in the Civic Centre Auditorium in **Morrisburg,** Ont., with "The Good News" from Kingston, "Shine" from Cornwall, "Stirling Gospelaires" from Stirling and "The Gospel Brothers" from Ottawa. Free will offering.

**Apr. 20** Spring Concert in Trinity United Church, **Bowmanville,** Ont., by the Choirs and Orchestra under the direction of Leendert Kooij with Andre Knevel at the organ; 8 p.m.

**Apr. 20** The Ambassadors: **Remember** Holland's Liberation at Mohawk College, West 5th and Fennell, **Hamilton.** Tickets at $5.00 from Director Harold DeHaan at 330 Thayer Ave., Hamilton; phone 389-2104.

**Apr. 20** A 40-year commemoration service and reunion of the Frisian Battalion is scheduled to take place for all ex-members at the Leeuwarden Military Air Base. Interested persons in Canada are requested to write to Mr. A. Wiersma, I Bogersman straat 31, 9291 H B Kollum, (Fr.), The Netherlands.

**Apr. 20** Spring Concert by the Bel Canto Choir of London, the Shining Lights Choir of Aylmer and the Ingersoll CRC Choir at 8 p.m., in the **London** Bethel CRC (716 Classic Dr., Gore Rd. west of Clarke Sideroad).

**Apr. 20** One-Day Conference sponsored by the Committee for Women in the CRC at **Winnipeg,** Man. Speaker: Sarah Cook on: "Women in the Church: What is our future?" Slide presentation and luncheon.

**Apr. 21** Spring Concert by the Ingersoll CRC Choir, the Bel Canto Choir of London and the Shining Lights Choir of Aylmer at 8 p.m. in the **Ingersoll** CRC (429 King St., West).

**Apr. 23-25** Camp Hope Ministers' and Wife's Conference. Speakers: Donna Vander Griend, Emily Brink, Don Smith and Bas Nederlof. At Camp Hope just west of **Hope,** BC.

**Apr. 23 – May 8** Psalter Hymnal Study Conferences: **Red Deer,** Alta. (Apr. 23, 7 p.m., First CRC); Camp Hope, **Surrey,** BC (Apr. 24, 7 p.m. at Camp Hope); **Windsor,** Ont. (May 8, 7 p.m., Ambassador CRC); **Scarborough, Toronto,** Ont. (May 9, 7 p.m., Grace CRC, Scarborough).

**Apr. 24** Spring Concert in Willowdale United Church, **Toronto,** by the Choirs and Orchestra under the direction of Leendert Kooij with Andre Knevel at the organ; 8 p.m.

**Apr. 25** CLAC meeting, 8 p.m., at Trinity CRC, **St. Catharines,** Ont. Harry Antonides will speak on "Affirmative Action."

**Apr. 26** An evening with Hugh Cook at 8:00 p.m. in the Covenant CRC, **St. Catharines,** Ont. See ad for details.

**Apr. 27** Choir concert at St. James United Church, **Edmonton,** Alta. "Laudamus" Choir, Mrs. S. Huisman, Director and Brass Band "Concordia" with Andre Knevel at the organ.

**Apr. 27** Special evening in **Newmarket CRC** at 7:30 p.m., on the theme "Nurturing Christian Children in 1985." Guest speaker: Dr. Richard Mouw, Calvin College. Choirs from Holland Marsh Chr. School and Toronto District Chr. Highschool.

**Apr. 27** Piano recital by Pamela Davidson Van Weelden, A.R.C.T., at Mountainview CRC, **Grimsby;** 8:00 p.m.

**Apr. 29** Andre Knevel in concert at Seventh Day Adventist Church, **Lacombe,** College Heights, Alta.; 8:00 p.m.

**May 1** Andre Knevel in concert at Immanuel CRC, **Calgary,** Alta., at 8:00 p.m.

**May 2** Andre Knevel in concert at First CRC, **Abbotsford,** BC, at 8:00 p.m.

**May 3** Andre Knevel in concert at First CRC, **New Westminster,** BC, at 8:00 p.m.

**May 3** An evening with Hugh Cook at 8:00 p.m., in the Bethel CRC, **London.** See ad for details.

**May 3-4** Spring Arts and Crafts Festival and Sale of handcrafted gifts and collections will be held at **Hamilton** District Chr. Highschool on May 3 (5-10 p.m.) and May 4 (10 a.m.-4p.m.) Plan to attend this exciting fundraising event just one week before Mother's Day.

**May 1-4** RACOM Tour to Grand Rapids, Chicago and Holland, MI. Hosts: Jack and Joanne Thalen. For more information phone (519) 824-7636 in Guelph.

**May 4** Spring Concert in Exeter United Church in **Exeter** by the Choirs and Orchestra under the direction of Leendert Kooij with Andre Knevel at the organ; 7:30 p.m.

**May 4** Singles' Fellowship Day — meet other Christian singles at the Chr. Ref. Church, **Aylmer,** Ont. For info. phone 519-866-3713.

**May 4** Young Adults' Day Rally "Light The Way, Lord." Registration at 9:00 a.m. Evening program at 7:00 p.m. Speaker: The Rev. John Postuma, at Immanuel CRC, **Hamilton,** Ont.

**May 5** CPJ's Gerald Vandezande will be interviewed at 8:30 a.m. on CFTO-TV, **Toronto,** on "Paradox" (re: his book and the Morgentaler trial).

**May 5** Spring concert by the St. Thomas & District Male Choir "Crescendo" and Chatham's "Laudate Dominum," at 8 p.m. in First United Church (George St.), **St. Thomas,** Ont.

**May 7** Organ concert by well-known organist Andre Knevel at 8:00 p.m. in St. Thomas Anglican Church, Church St., **Belleville,** Ont.

**May 8** Convention of the Can. Federation of CR Women at 10 a.m. in Hamilton Place, **Hamilton,** Ont. Speakers: Rev. H. Wildeboer and Mrs. Mirth Vos. Music by Mr. and Mrs. Gerzinus Hoekstra.

**May 10-12** Young Adult's retreat at Camp Shalom, **Cambridge.** Special teaching by Gerrit Verstraete titled "Led by the Spirit of God." Also prayer and music ministry. Fee $40. per person. Call or write Christian Communications Centre, 1735 Chalkdene Grove, Mississauga, ON L4W 2C2, tel: (416) 625-2262.

**May 10** Christian Horizons Rally in St. Paul's United Church in **Brampton.** Speaker Rev. Noel Churchman. Special music by the choirs and brass under the direction of Leendert Kooij with Andre Knevel at the organ; 8 p.m.

**May 10** An evening with Hugh Cook at 8:00 p.m. in the Fellowship CRC, **Toronto.** See ad for details.

**May 11** Christian Horizons Rally in St. Paul's United Church in **Brampton.** Speaker Rev. Peter DeBruyne. Special music by the choirs and brass under the direction of Leendert Kooij with Andre Knevel at the organ; 8 p.m.

**May 11** 100th Anniversary of the "Christelijke School" in Oostermeer, The Netherlands. For info. contact Mevr. B. Annema-Larooi, Torenlaan, 2, 9261 VZ Oostermeer, The Netherlands. (Tel. 05129-1243).

**May 11 & 12** A Liberation Celebration with choral music in Dutch and English, brass band, trumpet solo, organ and congregational singing. Participating choirs from Guelph, Fruitland and St. Catharines. Joanne Bakelaar, conductor, and Gerzinus Hoekstra, organist. **Guelph** (May 11 at 8:15 p.m. in the First CRC, Water St.), **St. Catharines** (May 12 at 8:15 p.m. in Covenant CRC).

**May 17** An evening with Hugh Cook at 8:00 p.m. in the Immanuel CRC, **Hamilton.** See ad for details.

**May 18** Sarnia Christian School's Second Annual Family Breakfast and Bedding Plant Sale, at 8:00 a.m. at the school, **Sarnia,** Ont.

**May 22** "Hollandse Dag" at 10 a.m. in the Chr. Ref. Church, **York,** Ont. Speaker: Rev. J. Kuntz from Kitchener. Contact Mr. R. De Boer at 416-768-3634 if you have a contribution to make.

Organ Recital Series presented by Roberta Van Huizen, Rick Vander Woude and Simon R. Dyk, from The King's College, Edmonton. Free will donations at the door. Apr. 26: Emmanuel CRC, **Calgary,** 8 p.m.; Apr. 27, First CRC, **Red Deer,** 8 p.m.; May 3, Third CRC/St. James United, **Edmonton,** 8 p.m.; May 10, First CRC, **Drayton,** Ont., 8 p.m.; May 11, Maranatha CRC, **Cambridge,** Ont., 8 p.m.; May 12, St. Thomas Anglican, **St. Catharines,** Ont., 8 p.m.

## Next issue

| Dated | Mailed | Classified deadline | Display deadline |
|---|---|---|---|
| Fri. Apr. 26 | Tues. Apr. 23 | Thurs. Apr. 18-8:30a.m. | Wed. Apr. 17-8:30a.m. |
| Fri. May 3 | Tues. Apr. 30 | Thurs. Apr. 25-8:30a.m. | Wed. Apr. 24-8:30a.m. |
| Fri. May 10 | Tues. May 7 | Thurs. May 2-8:30a.m. | Wed. May 1-8:30a.m. |

## Vacations

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## Real Estate

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1 & 2 bedroom clean, housekeeping cottages; family resort; 2 minute walk from beautiful sandy beach; close to fishing and 20 minutes from Chr. Ref. Church.
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**Address: 459 Mosley St.**
**Wasaga Beach, ON**
**Site 30, Box #8, R.R.#1 L0L 2P0**
**LEN & RITA BETTE**

## Vacations

**Broilers and beef:** 250 acres — 170 workable; basic broiler quota; 17,128 plus 5000 class 2. Beef lot set up for approx. 350 head; good house and buildings; excellent value.
We need listings of all types of poultry farms.
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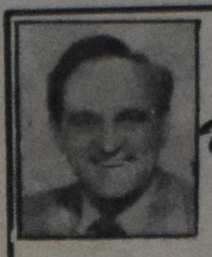
**140 Ontario St.**
**Clinton, ON N0M 1L0**



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## Real Estate

**Dairy farm to sale:** Bowmanville area, 140 acres, 100 Holsteins, 460 litre #1, 130,000 litre MSQ, plus machinery.
**Woudstra Real Estate**
**R.R.1, Orono, ON L0B 1M0**
**Phone: (416) 983-5915**

**Dairy Farm for Sale or Trade**
In the Niagara Peninsula. Young couple would like to sell small dairy farm or possibly use as a down payment on a larger dairy operation. Farm consists of 48 acres, newer barn and milk house, 4 bedroom home. All inquiries can be forwarded to: Rick & Carol Alders, R.R.#1, Wellandport, ON L0R 2J0, (416) 386-6311.

**For Sale**
Turkey broiler farm. Good buildings on 200 acres. Lovely large stone house. 36000 birds yearly. 5 miles from Chr. Ref. Church and Ref. Church and Chr. School. Call John Landman, 519-843-5400 or 519-637-2575 representing Royal City Realty Limited, Realtor Fergus.
**Garden Centre in progressive small town.** A great opportunity for you to take over the "Drayton Garden Centre" retail outlet for flowers, shrubs, plants, etc. Contract landscaping and florist business. Two greenhouses, with store and workshop, dbl. garage. All equipment included. Two storey well maintained house. $119,900. Close to Chr. Ref. Church, Ref. Church and Chr. School.
**John Landman**
**519-843-5400**
**or 519-625-2575**
**representing**
**Royal City Realty Ltd.**
**Realtor, Fergus**

## Andre Knevel
### Western Tour
### ORGAN RECITALS:

| | |
|---|---|
| April 27 | **Edmonton,** Alta. St. James United Church |
| April 29 | **Lacombe,** Alta. Seventh Day Adventist Church |
| May 1 | **Calgary,** Alta. Immanuel Chr. Ref. Church |
| May 2 | **Abbotsford,** BC. First Chr. Ref. Church |
| May 3 | **New Westminster,** BC. First Chr. Ref. Church |

**All concerts begin at 8 p.m.**

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All friends of Calvin—singles, couples, families; young and old. Children's activities and babysitting provided.

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Two exciting "Computer Camps": KIDS CAMP for students entering grades 4 through 12, and FAMILY CAMP for adults, as well as children entering grades 4 and up.

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All afternoons. Enjoy Calvin's facilities and the attractions of Grand Rapids and western Michigan. An exciting social activity each evening is planned.

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$210 each adult; $90 each child ten and over; $60 each child five through nine; $40 each child under five; suite accommodates five persons—$30 for each adjacent room.

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**Reservations or Information?**
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# Dutch/Events

# Interessante informatie over dominees

**Jacob Kuntz**

**Gedenkt Uw Voorgangers,** door Joh. DeHaas, Uitgeverij Vijlbrief, Haarlem, 3-delige serie, totaal 1026 blz. Prijs gehele serie $29.95.

U vindt in deze drie boeken "biografische bijzonderheden van alle predikanten die gediend hebben in de kerken in Nederland en Duitsland, voortgekomen uit de afscheiding van 1834. Ook zijn opgenomen de gegevens van oefenaars, voorzover zij aan een bepaalde gemeente waren verbonden. Ditzelfde geldt voor de kerken uit de Doleantie. Allen, die zijn overleden voor 1 januari 1946, zijn in dit werk genoemd."

**De schrijver, die in Langley, B.C. woont, is voor de lezers van Calvinist Contact geen onbekende. Indertijd verschenen van hem verschillende artikelen in ons blad onder de titel: "Van Dominees en Gemeenten"; later zijn die artikelen gebundeld in een boek onder de gelijknamige titel (verkrijgbaar bij Knight Publishing). Doch dat boek was nog maar een voorproefje van wat de schrijver van plan was te geven.**

De heer De Haas (ingewijden wisten het) is al jarenlang bezig geweest met het verzamelen van gegevens van predikanten. Hij heeft niet alleen een ongelooflijke interesse voor de levensloop van predikanten, maar ook een encyclopaedische kennis van de bijzonderheden in die levensloop. U mag zeggen: "Dat was zijn hobby." Maar dan een hobby die voortkomt uit een warme liefde voor de kerk van Christus, met name ook voor de kerken die uit Afscheiding en Doleantie zijn voortgekomen.

Er zijn drie delen. Het eerste handelt over de periode 1834-1880; het tweede over de periode 1880-1915, het derde over de jaren 1915-1945. Het zijn bepaald geen kleine brochures: de boeken tellen omstreeks 350 bladzijden. Alle gegevens die beschikbaar zijn over deze honderden dominees zijn hier verwerkt.

Wie iets weten wil over predikanten die na 1834 en voor 1946 de Gereformeerde en Christelijk Gereformeerde Kerken gediend hebben, kan hier terecht. Hun leven, hun werk, hun geschriften, hun bijzonderheden kwaliteiten, hun echtgenotes, alles wordt vermeld. Ook predikanten die naar de V.S. gingen, alsmede hun lotgevallen in de nieuwe wereld, worden uitvoerig genoemd.

Er zijn veel mensen die nooit ofte nimmer zich in zulke boeken verdiepen. Maar er zijn er ook die zichzelf er totaal in kunnen verliezen en daarmee vele uren kunnen zoekbrengen. (De ondergetekende is er één van). Aan allen die de kerk van Christus liefhebben, die interesse hebben voor de kerkgeschiedenis van Nederland van de vorige en van deze eeuw en die nog goed Hollands kunnen lezen kan ik de lectuur van dit drietal boeken van harte aanbevelen.

**Als U bv. eens wat meer weten wilt over Hendrik De Cock, de vader der Afscheiding (welke kerken hij gediend heeft, hoe zijn leven is geweest, wat hij zoal geschreven heeft, enz.), dan vindt U op blz. 70-79 in kort bestek en toch ook met een zekere uitvoerigheid alles wat U zoekt. Maar in het volgende artikel krijgt U informatie over zijn zoon Helenius De Cock, die docent was aan de Theologische School te Kampen en die zijn eigen rol gespeeld heeft in de kerken der Afscheiding.**

Een gemeentelid vertelde me onlangs dat hij vroeger, in Friesland, nog catechisatie had gehad van Ds. Klaarhamer. Ik herinnerde me de naam Klaarhamer en zocht die op. Deel III vertelde me precies wat ik weten wilde. Ds. J.P. Klaarhamer die jarenlang in Dokkum stond was een zoon van de bekende Ds. P.J.W. Klaarhamer die in de kerken van de Doleantie een grote rol speelde.

Doch niet alleen alle bekende predikanten komen in deze boeken aan bod; ook van predikanten die niet zo beroemd (of berucht) waren wordt verteld wat er van hen bekend is. Velen van hen waren stille en harde werkers die in alle eenvoud de kerk van Christus gediend hebben en wier namen misschien niet aan ons, maar wel aan de Heer der kerk bekend zijn.

**Kortom, deze drie delen zijn voor hen die graag de kerkgeschiedenis van de vorige en deze eeuw navorsen een bron van zeer interessante informatie, waar iemand uren mee zoet kan zijn. Zeer hartelijk aanbevolen!**

Ik vond notabene nog een drukfout. Op blz. 84 van deel I, laatste regel, staat dat Evert Diemer geboren werd in 1834 en overleed in 1821. Dat zal we 1921 moeten zijn.

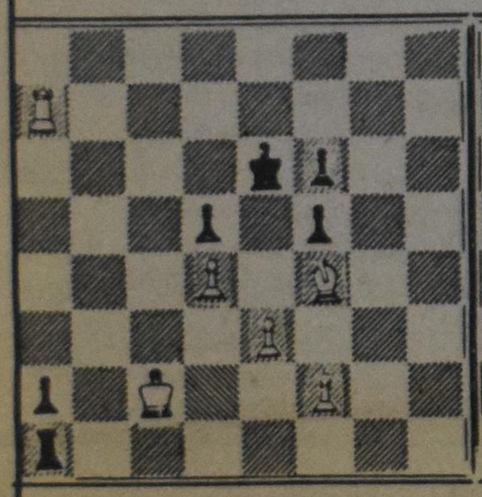
*Jacob Kuntz is predikant van de Christian Reformed Church in Kitchener, Ont.*

## Let's Play CHESS

**Pete Layer**

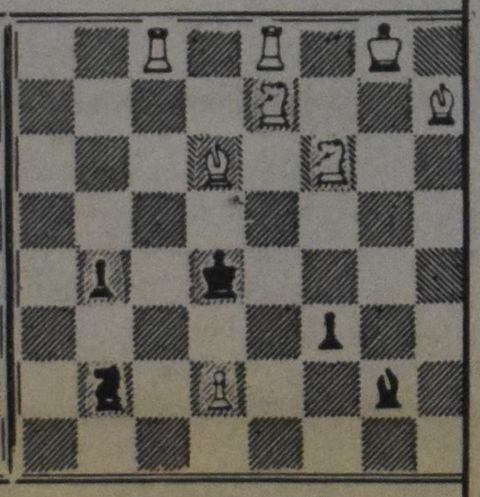
**FIRST SERIES OF PROBLEMS IN APRIL**

**#1044**
**Game Position**



**6**
**White wins**

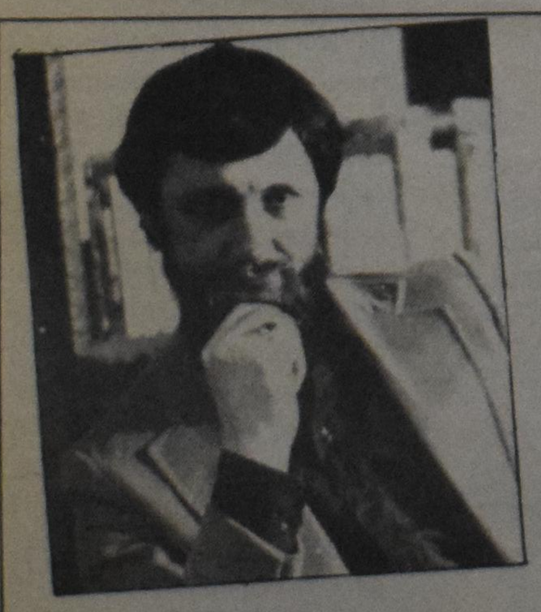
**#1045**
**O.M. Kien**
**Indonesia, 1970**



**8**
**2-mover** **2 Pts.**

**Notes**

1. The player who had White in the game position, #1044 did **not** win! There are many White moves which do, however. You will receive 1 point for every two White key moves you give, which will win, but you will score a 0 if you include a move which does not win.
2. Please remember the Black Pawns move down the board in #1045. Please give the key and threat, if any, to gain 2 points on the ladder.
3. The deadline will be given with the second series.

**An Evening with HUGH COOK**

| | |
|---|---|
| **Friday, April 26** | Covenant Chr. Ref. Church, St. Catharines |
| **Friday, May 3** | Bethel Chr. Ref. Church, London |
| **Friday, May 10** | Fellowship Chr. Ref. Church, Toronto |
| **Friday, May 17** | Immanuel Chr. Ref. Church, Hamilton |

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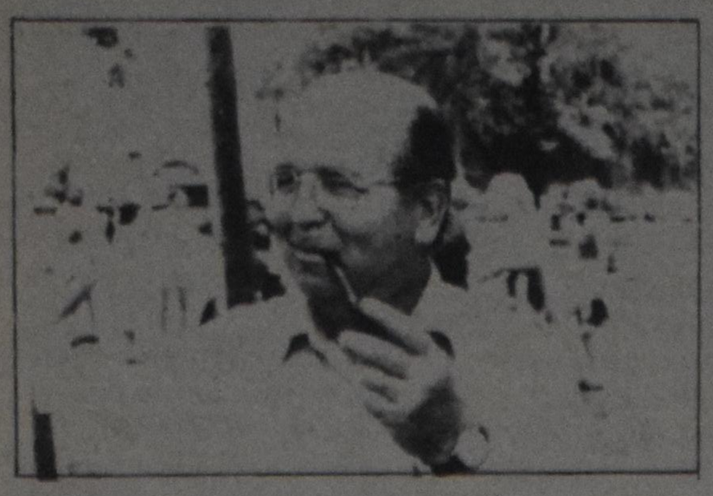

## Van Halsema's Onthullingen

# Zo Maar Een Praatje ... (2)

**Herman de Jong**

**Terwijl ik door de straten van het stadje wandelde, ontmoette ik Bill, een man van mijn leeftijd, gepensioneerd 'hardware store' eigenaar. Nu we achter het grote raam van de koffiesalon aan Mainstreet zitten, is het of we elkaar al jaren kennen. Bill is een openhartig, vriendelijk mens, een soort kruising tussen een Amsterdammer en een Fries, ware hij een landgenoot geweest. Bij dat soort mens voelt elke Groninger zich op zijn gemak, daar hij eigenschappen bezit die bij de Groninger diep onder een zekere stuursheid verborgen gaan. Als bij een huwelijk, trekken tegenovergestelde polen zich tot elkaar aan. Verscheidenheid is een rijke creatie Gods.**

* * * * * *

Sinds het overlijden van zijn vrouw twee jaar geleden, eet Bill in deze koffie salon elke middag zijn lunch. Nu bestelt hij voor twee. Ik krijg een dikke hamburger voorgeschoteld. Bill knipoogt. Denkt waarschijnlijk dat dit de eerste keer is dat ik dit Noord Amerikaanse product verorber. Hij weet niet van al mijn kleinkinderen die me keer op keer meetronen naar McDonalds. Je kunt elkaar in een uur tijds niet alles vertellen ...

Na de 'appelpaai' zitten we voldaan achter een kop koffie. Dan vervolgt Bill zijn verhaal waaraan hij al begonnen was toen we samen onze morgenwandeling voortzetten. Het blijkt dat Bill, wonder boven wonder, lid is van een Christian Reformed Church. Voorheen behoorde hij tot de Presbyteriaanse kerk. Lachend verkondigt Bill dat hij overstapte van een liberaal Calvinisme tot een meer orthodox Calvinisme.

Nog is hij lid van de Lodge. Dat vind ik een beetje gek, en dat steek ik onder geen stoelen of banken. Bill doet daar maar wat geheimzinnig over. Enfin, doorgaande pressie van Gereformeerde zijde en een beetje logisch nadenken zal hem er wel van overtuigen dat dit laatste bolwerk ook nog genomen moet worden. Alle goede dingen komen langzaam. Op aandringen van de Christian Reformed pastor neemt hij al geen deel meer aan de maandelijkse vergaderingen en de jaarlijkse Free-Mason optocht naar één der United of Presbyteriaanse kerken. Wel betaalt hij nog het zeker niet geringe lidmaatschapsgeld plus een stevige donatie. Maar dat is voor een goed doel. Daarvan wordt de verzorging van gebrekkige kinderen betaald.

Zo krijg ik dingen te horen waarvan ik niet de flauwste notitie had. U zult wel begrijpen dat Bill de Gereformeerde gemeenschap ter plaatse hogelijk waardeert, anders had hij zich er niet aan verbonden. Toch deed hij bepaalde ervaringen op die hem, op z'n zachtst gesproken, ietwat vreemd aandoen. Maar laat ik het woord nu aan Bill geven. Van mijn kant zal ik proberen zijn betoog zo getrouw mogelijk te vertalen. U moet wel begrijpen dat ik geen bloknootje bij me had om ter plaatse notities te maken. Per slot van rekening was het ook geen vraaggesprek ...

* * * * * *

"Jan," begon hij, "dit is eigenlijk de eerste keer dat ik mijn hart uitstort aan iemand die twee uur geleden nog een vreemde voor me was. Nu heb ik het gevoel alsof ik je al jaren ken. Ik vind het fijn, Jan, dat we zomaar vertrouwelijk over ons geloof kunnen praten. Ik kan je wel vertellen dat ik daar jarenlang moeite mee had. Zelfs kon ik dat niet met mijn eigen vrouw.

"O Jan, zij was een echt kind van de Heer. Ze was zo'n opgewekte Christin. Zelfs toen ze vanwege een beroerte de laatse jaren van haar leven in een rolstoel moest doorbrengen en het laatste jaar voor haar sterven ook nog haar spraakvermogen verloor, was er altijd die stille glimlach op haar gezicht. Zij wist wel, dat ondanks mijn getrouwe kerkgang, ondanks mijn ouderlingschap, het geloof niet veel voor mij betekende. Ze moet veel voor mij gebeden hebben, want nu heb ik mijn Heer en Heiland gevonden.

Ik vond hem terwijl ik luisterde naar een begrafenispreek in een Gereformeerde kerk. Die jonge dominee sprak niet veel over de boer die in mijn winkel stierf. Hij praatte hem niet de hemel in en sprak ook niet bepaald over het goede voorbeeld dat deze man ongetwijfeld gegeven had aan zijn naaste omgeving. Wist die jonge dominee dat er een naam-christen onder zijn gehoor zat? Merkte hij dat ik zo ingespannen naar zijn heerlijke boodschap luisterde?

Wist hij wat het betekende voor mij toen hij zei: 'broeders en zusters, er zijn er onder U die Jezus wel kennen, maar zich

Vervolg op pagina 19 ...

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# Brieven aan Mijn Zoon

## Realisme

Beste jongen,

Mag ik nog een keer terugkomen op de hardheid van zus, omdat jij daar ongetwijfeld in jouw wereldje ook mee te maken hebt? Mem en ik hebben er nog eens over doorgepraat. Weet je wel: over zus die een lerares, die de klas niet aankon, gewoon liet vallen en die een leraar met idealen uit de zestiger jaren afdeed als een belachelijk zacht ei.

Je kunt zeggen, en dat deed zus ook, dat de wereld helemaal niet zo leuk meer is met een nieuwe bewapeningsrace, met een vies milieu, met blijvende werkloosheid, met groeiende gewelddadigheid, en ga maar door.

Omke Pieter, die in dat alles het oordeel van God ziet, heeft daarmee wel een verklaring gevonden maar geen antwoord! Het antwoord, aldus zus, is nuchter en hard zijn en straks gaan knokken om een plaats, waarbij het werken met ellebogen onvermijdelijk is.

Mem schrikt van zoiets. Bij mij zijn de gevoelens, zeg maar, gemengd. Onbarmhartig zijn tegenover medemensen, daar ben ik op tegen, dat vind ik christelijk onjuist. Het werken met de ellebogen om een plaats te veroveren, moet ook niet. Ik bedoel, de bijbel vraagt de naaste lief te hebben.

Maar, het optimisme over de mens en de samenleving, dat in de zestiger jaren hoogtij vierde, heb ik nooit zien zitten. Praktisch niet, ik bedoel, dat ik te veel voorbeelden in mijn eigen leven en in de hele samenleving heb meegemaakt van mensen, die helemaal niet van goede wil zijn en helemaal niet bereid zijn eerlijk bij te dragen aan een betere wereld.

En ook principiëel niet. Ook, of misschien wel juist — zie de rijke jongeling —, een welvaartsstaat is een demonstratie van een gevallen wereld, met mensen erin, die geneigd zijn tot alle kwaad.

Mem is het hiermee eens. Maar, zegt ze, het loopt fout wanneer dat nieuwe realisme van zus wordt tot egoisme, van laat heel de wereld maar stikken, als ik maar aan de bak kom.

Als je daarover doordenkt, dan is het dus zó, dat de welvaart van ons allemaal mensen heeft gemaakt, die aldoor meer willen consumeren. Dat dat nu niet meer kan, en dat zus dan hard wordt om zo te proberen tot de bevoorrechten te gaan behoren, die door kunnen gaan met consumeren.

Als het zó zit, dan moeten wij proberen de nieuwe nuchterheid en hardheid van zus en misschien ook wel van jou te bestrijden.

Je plaats niet cadeau krijgen, maar er voor moeten strijden, is goed voor een mens, omdat het hem of haar dwingt zich echt te geven en de gaven en mogelijkheden, die hij of zij heeft, optimaal te benutten. Maar die strijd om een plaats voeren ten koste van anderen of zelfs over de ruggen van anderen, is fout.

En dan ben ik het met je eens, dat de grens tussen gezonde competitie en moordende concurrentie op dit ondermaanse vaak moeilijk te trekken is. Overigens, het gekke is, toen er in de welvaartstijd niet gevochten behoefde te worden, omdat men te kust en te keur kon gaan ten aanzien van banen en mogelijkheden, leverde dat ook geen betere mensen op. Nog sterker: dat leverde een ander type, maar net zo goed slachtoffers op als de harde wereld van vandaag dat doet.

Ach ja, zegt Mem in zo'n situatie: Hier beneden is het niet. Dat is waar, het blijft behelpen, alleen dat is geen excuus om met de handen in de schoot te gaan zitten. Er zal gestreden moeten worden om telkens weer te laten zien, hoe het anders kan en moet.

En dan helpt de bijbel ons met een realistische nuchtere kijk op de mogelijkheden en grenzen van de mens. Alleen diezelfde bijbel maakt het ons dan weer moeilijk door nadrukkelijk op te dragen de naaste lief te hebben. Ook op school en ook straks bij het zoeken van een baan.

De Zegen toegewenst

Heit.

*Overgenomen uit* ***Friesch Dagblad.***
*"Heit" is redakteur Ype Schaaf.*

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## Van Halsema's Onthullingen

... vervolg van pagina 18.

toch niet volledig aan hem hebben overgegeven. De broeder die van ons is weggenomen is nu van top tot teen zalig. Maar zelfs nu, hier op aarde is dat mogelijk. Zelfs nu kan de genade van Jezus zo door U heen trillen, dat U heel zeker weet dat U een Kind van God bent. En dat is zo iets geweldigs, zo iets heerlijks, dat U zich in eens een nieuw mens voelt. Dan hebt U uw oude natuur afgedaan, die natuur die van dag tot dag maar voortsloft onder eigen stoom, die U zelden verheft uit de sleur van het dagelijkse leven. Want deze God, door het reinigende bloed van zijn Zoon, wil ook U hernieuwen. Nu vandaag nog! Misschien tijdens deze dienst. Of als U vanavond neerknielt, zoals velen van ons dat gewoon zijn. Soms is dat avondgebed maar een gewoonte geworden die U niet nader tot Jezus brengt. Laat dan deze avond Uw geijkte gebedszinnen maar achterwege. Laat deze avond de Heer tot U spreken in de stilte van Uw slaapkamer. Zeg maar niets, maar luister enkel naar zijn stem die zegt: Komt allen tot mij, gij die belast en vermoeid bent, en Ik zal U rust geven. Mijn dochter, mijn zoon, ook voor U volbracht ik mijn lijden.'"

* * * * * *

Bill zwijgt even. Dan zegt hij heel zacht: "Zo, Jan, zo is de Christus mijn Heiland geworden."

Wij zijn maar oude mannetjes. Het juffertje dat onze lege borden weghaalt, kijkt heerlijk verlegen als ze tranen ziet biggelen op ons beider gezichten.

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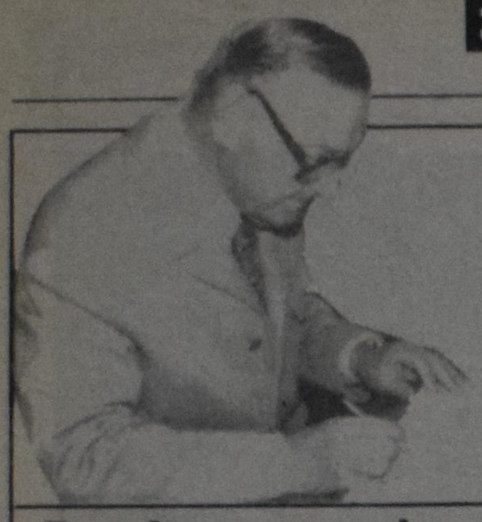

Rev. Henry Van Andel

## Don't worry about tomorrow

*Therefore do not be anxious about tomorrow .... Let the day's own trouble be sufficient for the day.*

Matthew 6:34

It is a firm rule of God's wisdom that He does not make known the future to us.

Jesus said it to His disciples: "It is not for you to know times and seasons which the Father has fixed by His own authority." This means first: you are not entitled to know the future, but then also: if you knew the future, you could not bear it. We walk behind the curtain of time, unaware what is on the other side.

Often we try to pierce through this curtain. In doing this we discover possible cares and take them upon our shoulders in advance. We add the cares of tomorrow — cares which frequently never appear — to our burdens of today.

Jesus warned His disciples against such a way of doing. He said: "Let the day's own trouble be sufficient for the day." By saying this Jesus points to a second rule of God's wisdom. God always gives strength for present needs.

Today He does not give strength for the burdens of tomorrow. Our cross of today and our staying power of today are well balanced by God. We should not abuse the strength which we receive for today by bearing imaginary evils of tomorrow.

Actually it is a lack of trust to do so.

We must put confidence in God for each new day. Yesterday He took care of our needs of yesterday. Tomorrow He will take care of the needs of tomorrow. God is worthy to be trusted. Moreover, we do not gain anything by worrying about tomorrow.

We gain all things, if we trustingly confess every morning: Lord, I place the cares of today into Your hands.

*Published posthumously.*

Family living

## Schaeffer timely, but misses the mark

**Common Sense Christian Living.** Edith Schaeffer, Bantam Books, 1984; 268 pp. Irene Oudyk-Suk, Grand Rapids, MI.

The Schaeffer name is a familiar one among evangelical Christians. *Common Sense Christian Living*, a book on Christian lifestyle, comes to us from the pen of Edith Schaeffer, widow of the recently deceased Francis Schaeffer. No novice to the world of inspirational literature, this is Edith Schaeffer's 10th book. Schaeffer is a strong advocate of the family. Though she does not explicitly define the audience to whom she addresses herself in this book, the illustrations she uses, as well as a number of her discussions concern themselves most directly with the interests of families, mothers in particular.

The first few chapters of this book concern themselves with what Schaeffer calls "continuity." By way of the dictionary and thesaurus Schaeffer presents the reader with the notion that discontinuity is what many people in the world today are acquainted with. "... how few human beings know the reality day-by-day, through the years, of all the things continuity is made up of, and how many know so much about relationships, citizenships and even life itself 'ceasing,' 'stopping,' 'being interrupted,' or being 'terminated'?" (p. 38).

Against the discontinuity that so much of the world faces, Schaeffer contrasts the continuity of God. God is unchanging, always, forever, unbroken, eternal. Furthermore God is continuous in his relationships with his people. He is always reaching out. He will never forsake us. He holds us in his arms for all time.

This theme of continuity/discontinuity that Schaeffer explores is a rich one, pregnant with all manner of comparisons and implications. Schaeffer charges that discontinuity has been allowed to run unchecked throughout many of our modern day relationships. She pleads for continuity to regain the upper hand among nations, families, marriages, friendships regardless of the sacrifices and commitments that continuous relationships require.

### Mother-child relationships

Another provocative discussion is found in a chapter Schaeffer entitles "Choice and Time." This chapter concerns itself quite directly with the role of the married woman with children in today's society. Clearly Schaeffer favours the choice of the stay-at-home mother. But she goes on to say that "Life has its different periods of time, and while the loss of one period cannot be made up, often the freedom to do very different things comes with a rush as children leave the nest" (p. 108). Women who strongly push for the freedom to work outside the home though they have young children sometimes forget that children are young for really only a very few years.

What Schaeffer neglects to consider are such options as part-time employment, father sharing in the responsibility of primary parenting, time saving appliances, and so forth. Schaeffer also shows no sensitivity to women who are in positions where they must work outside of the home out of economic necessity. It is simple to accuse these women of simply wanting a two income family. The reality is that many women in today's society are the sole supporters of their families. Might the Christian community not do well to meet the challenges of providing such families with solid Christian day-care options?

Schaeffer is no stranger to the idea that all of life is religious. This is a familiar notion for readers of reformed persuasion. Her vocabulary is a bit different — she states that all of life is "spiritual" — but her meaning is the same. "When we speak of what it means to be a Christian in the whole of life, it includes everything that any one of us does" (p. 147). Business, politics, legislation, all come under the scrutinous eye of God. Ethical practices not tolerated in church are not to be tolerated in the world of economics either. And so Christians ought very much to involve themselves in issues such as abortion, infanticide, the arts, science: "... for us to think we are living a common sense Christian life without speaking to the issues of the day in *some* way is to be blind indeed" (p. 161).

The issues Schaeffer discusses are timely. Her attitudes toward these issues are shaped by how she interprets Scripture. Reformed Christians, for the most part, can give their amen to her interpretation of Scripture.

### Somewhat misleading title

*Common Sense Christian Living*, unfortunately, is not a very well-written book. The title of the book and what its cover promises to deliver is misleading. Schaeffer tries to define what she means by common sense Christian living, but she somehow misses the mark. Consequently the theme that is to give the book unity and cohesion, instead leaves the book directionless and vague. Without a clear agenda in mind, the reader is often confused as to the overall goal of the book. A different title with the theme of continuity/discontinuity would have made the book stronger and more readable. Unless there is someone who is interested in what Edith Schaeffer in particular has to say, better books on the Christian lifestyle are available.


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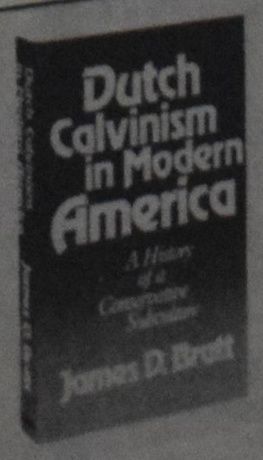


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